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# CANADIAN JEWISH REVIEW

VOL. XLII GARDENVALE, QUEBEC, DECEMBER 18, 1959 No. 12

## 1959-5720

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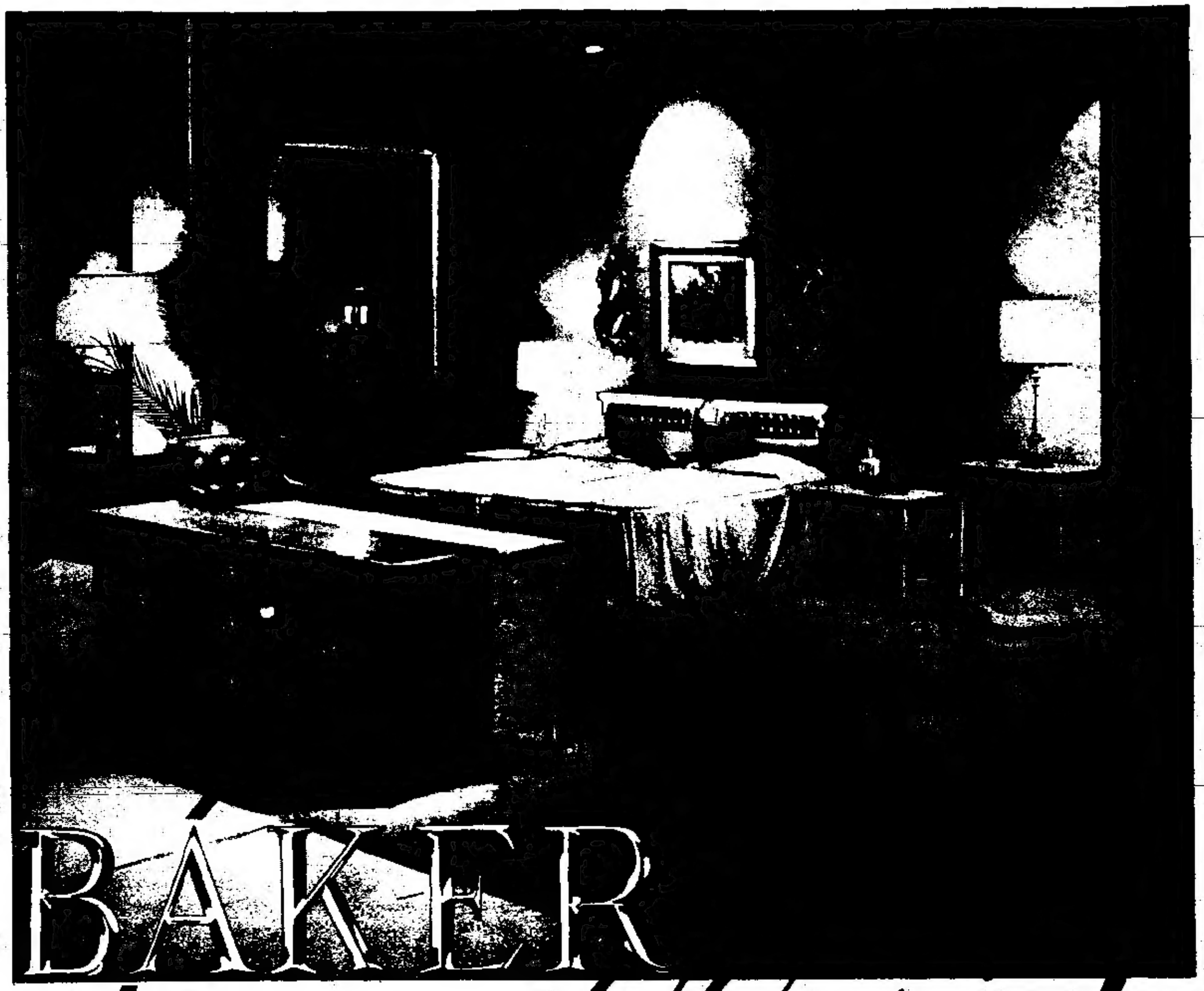

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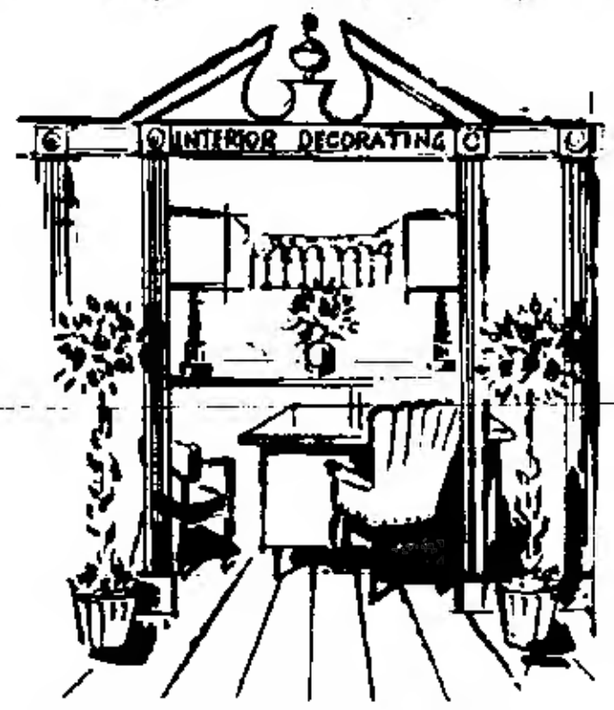


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# CANADIAN JEWISH REVIEW

VOL. XLII GARDENVALE, QUEBEC, DECEMBER 18, 1959 No. 12


## The Greater Miracle Of Chanukah

Every time the Jewish people celebrate the festival of Chanukah, the Feast of Lights, they remember Judah the Maccabee and, remembering him, they inject him with new life so that he in turn can continue to give them a hero worthy of any people that ever lived. Nor does he have to wait until the winter and the arrival of the holiday. One summer, when the late Dr. Stephen S. Wise, president of the World Jewish Congress, made the opening address at the second plenary assembly, in Montreux, Switzerland, on "Unity Of Hope, Heritage, And Fate," he called upon the Jews to be strong, to unite and be unafraid because they are the sons and daughters of an heroic people, from the Maccabees of Modin. The moment he said that his hearers could almost see Judah, the Hammer, or, perhaps, the Hammerer, take his place by the side of Rabbi Wise, as a symbol of fearless resolution.

Judah began by being a peaceful farmer, the son of Mattathias, of a noble priestly family. He was no doubt in his prime, since his father was a very old man when he dared to defy the Syrian orders banning circumcision, the observance of the Sabbath, and the dietary laws, and converting the Temple in Jerusalem into a heathen sanctuary. He began by being a simple man of the people and out of need developed his powers of leadership to the point where he is ranked with the great military strategists of history. Today Judah Maccabee is a commanding figure and one with the glamor of the man who wins where defeat was the thing to expect. When you think of quality against quantity, of game persistence in the presence of despair, of endless bravery inspired by faith in the rightness of a cause, in Jewish history Judah Maccabee is the man who typifies such strength.

The first Chanukah came as the direct result of Judah's victory over the Syrians in the dead of night in mountain passes which were strange to them but familiar to the Maccabean forces. For three years the sacred city had been run by the enemy before whom the Jews had fled to the hills. Now it was the other way around and the Maccabeans were in fine fettle, marching along the road to Jerusalem which had been closed all that time and was now open again at last. They were singing Hallelu-Yah and there was a great scurrying out of the holy city as they approached. They took down the statue of the Greek god, Zeus, which somehow looked so much like Antiochus, their would-be enslaver, and they pulverized it. The altar before it, where a pig had been sacrificed three years earlier, they took apart and discarded the defiled stones. The Maccabeans set up a new altar and worship of God began there again right away with a dedication feast, Chanukah. As they stood before it, happy where they had once been lost and desolate, they must have felt that God had had this day in mind for some time.

The Maccabeans were in the presence of a miracle of change. When they began their struggle they were small, weak, poor, untrained in soldiering and of the lower classes. Their enemy was not only the Syrians but also the Hellenizing Jews who wanted to grow richer and more powerful by assimilating and allying themselves with the Syrians, even to the point of seeing traditional religious observances undermined and looseness of morals made common. The war had been a civil war as well as one against an outside element. On one side were the Jews who had fostered Jewish teachings and on the other side were the rich and greedy imitators of the Greeks. The Maccabean movement was one of the masses and its leader was a plain man of the people. But a miracle had been performed. The leader had shown genius as a guerilla fighter and the followers had acquired a self-confidence which to this moment awakens sleeping memories in their descendants.

The Maccabean victory left the common people certain that they were the ones who constituted the solid, wholesome, strong element in their nation. It was not the Jews who had done the ruling who were the mightiest. Where would those people be without the brace of brawn, doggedness, and vigilance which had shown up in the fighting forces? The grasping and the tyrannical were effete. It was the middle and lower classes which had the real stuff. Democracy received a strong impetus through that knowledge and loyalty to Judaism was strengthened by the triumph of those who fought for religious freedom. Wonderful accomplishments and far-reaching results were achieved by the Maccabeans and Chanukah is being celebrated now because of what they did. They are vividly remembered, and perhaps far into the future the story of how this festival came about will be told and retold to keep heroism alive. As Rabbi Wise said at the World Jewish Congress to this generation: "Take your inspiration and courage from that tradition."

Think of Chanukah as something very big, something of such universal importance that it should be celebrated by people of every color and faith all over the world. Even Passover, in its essential meaning the greatest of all the Jewish holidays because of its central theme of freedom for all people, is indebted to Chanukah for without Chanukah where would it be? Where would Judaism be and where would religion be without this product of the Maccabean Age in which Jews got a near view of the looming possibility of paganism? As it is, through the victory of the Maccabees over the Syrians, Judaism is still the original carrier of the moral law and Chanukah, which commemorates the first struggle for religious freedom, lies deep in the Jewish consciousness.

The background of the Maccabean struggle is involved with the aims of kingdoms, politics, corruption, business, and also with rivalries between one group of Jews who wanted Judea to be Syrian and another who wanted Judea to be part of the Egyptian Empire. It is therefore hard to tell about, especially to children, so that most Jews grow up taking it for granted and confining the Chanukah story to the attempt to destroy Judaism; the revulsion against Syrian abomination; the leadership of Mattathias in revolt; the magnificence of his son, Judah, as a Jew and a general; the final restoration of the defiled temple; and the finding of the cruse of oil which burned not for just one day but for eight days, when it was just about time for such a miracle, too, considering what a miracle it was that the Jews had been saved from the net of destruction.

The greater miracle is the flame of courage in the Maccabean heart which is an everlasting fire. It never dies out, just down, and it rises from far back in the past whenever the Chanukah lights remind the Jews that, like Judah Maccabee, they, too, have ideals and beliefs to keep alive. **L.L.C.**

# Sharp Questions In The Light Of Chanukah

BY RABBI PAUL LINER, OF TEMPLE BETH SHOLOM, IN MONTREAL

The festival of Chanukah is a colorful and dramatic holiday. The Chanukah menorah and its multi-colored candles glowing with light and radiance momentarily dispel the grayness of winter, and the sombreness of this season. The highlight of the holiday is this candle-lighting ceremony, kindled by human hands. Have we ever stopped to think about what is really in our hands? Do we ever realize how much we have in the palm of our hands? Love and honor and even opportunity; the happiness of a family is in our hands; the good name of our people is on our fingertips. In some people's hands, there are money and power, to be wielded either for good or bad. Public trust and public office, these too are in our hands. Two questions we must ask ourselves: What is this in your hands? And what are you doing with it?

Let me be more specific. You and I see young people on the very threshold of life. They are carried by high hopes, love, honour, devotion. They grow and mature. Some of them in later years are flourishing. They are good, cheerful, and responsible, rearing their children in dignity, carrying responsibilities faithfully, making places for themselves in their communities. Some are crushed. Many forces may be responsible for that, forces beyond their control; business reversal, poor health, family sorrows.

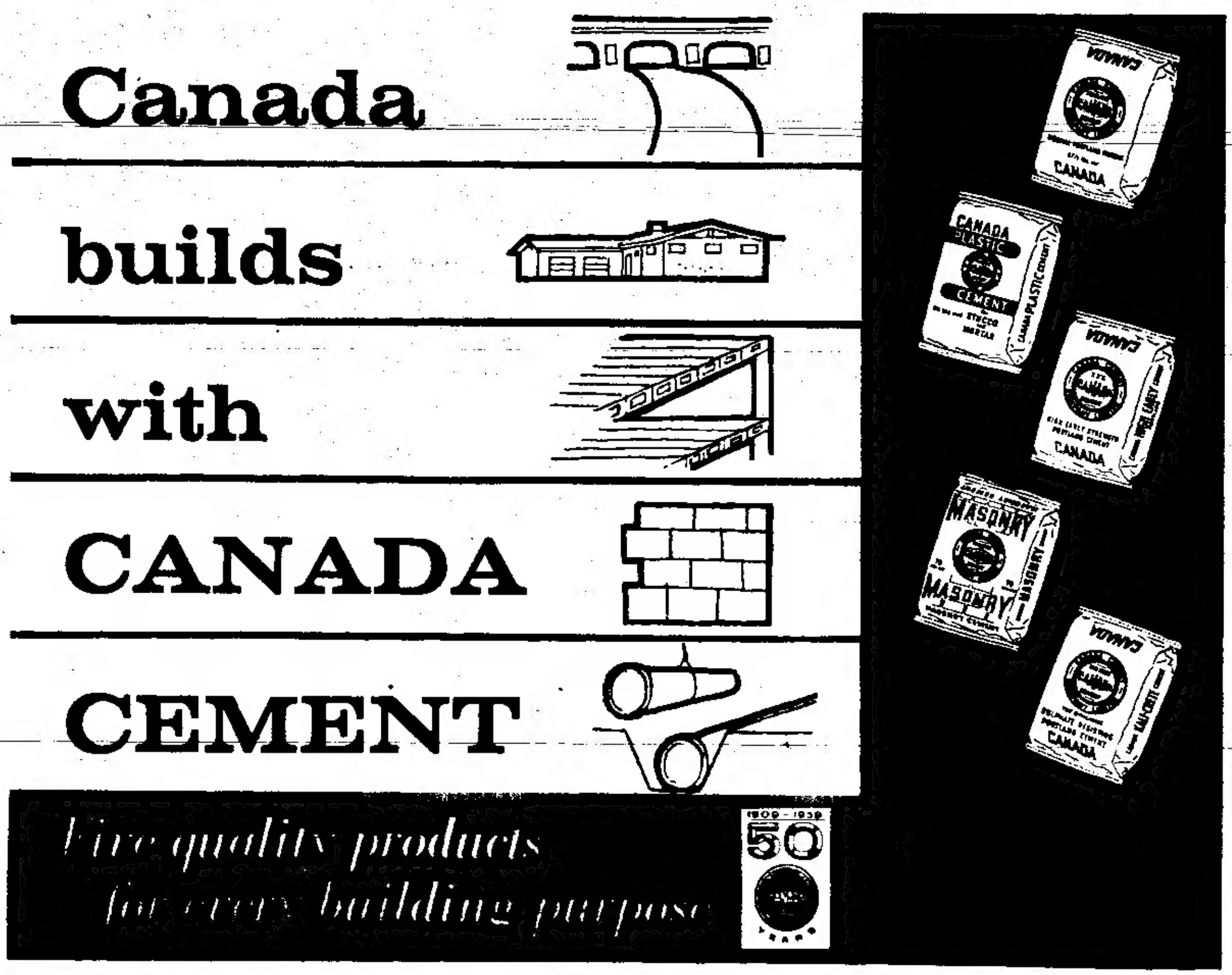
But many of these unhappy families are frustrated, not so much by external circumstances as by the misuse of the gifts in their own hands. Usually good will and understanding, reasonable intelligence, can solve almost any problem. It is not the lack of money that defeats them; most of them have more money than they can use wisely. The happiest relations and finest marriages are not necessarily the richest. Dogmatism, bull-headedness, ill temper, nagging, selfishness and lying, crush more people than do external circumstances.

The unwise use of our gifts in our hands: We resort to common excuses. If we fail as children or as students: not we, but our parents and teachers. If we fail as parents: not we, but the ingratitude of our children. If we haven't the finest character: it is the younger brother or sister who corrupted us. If we do not cherish the finest values: not we, but our friends, our society who are at fault.

Many of our college people are now enjoying their mid-winter recess. All of them are richly endowed in one way or another. Some of them have special talents, others have more than average ability. All of them have fine libraries, museums, laboratories open to them, urging them to come and partake of the heavily laden tables of knowledge. What are they doing with these endowments and opportunities? Are they just making the grade, or are they making the most of it? Let us remember that this season of life comes but once. In their hands also is the confidence of their parents, their self-sacrifices, their prayers, and their hopes. Do they realize what prayers thoughtful parents utter in their hearts as they watch their children grow up? What are they doing with these great expectations?

Some of us have money in our hands, some more, some less. What are we doing with it? You and I have seen men and women grow arrogant, become obnoxious because they came into money. All of us have seen money corrupt people, alienate friends, disrupt families. Money left by men may disrupt families and create squabbles for a life-time. There are over-privileged children who never grow up, never assume responsibility, because money, too much money, undid them. Some men and women, having money in their hands create beneficent agencies in ministering to human needs: schools, hospitals, centers, libraries, scholarships, agencies for the refinement and healing of invalids. Others live and hoard as if they would live forever, and then die and let their children mangle each other in grabbing what they can.

Asylums crowded with men and



women; jails, criminal courts, divorce courts, youngsters injured in cars, are warnings to those who have money and don't know what to do with it. Let me draw upon two examples of the use of money. The first is the Rockefeller saga told in a book, "Born To Give". This is a moving story of how fantastic sums poured into the civilizing of the world. Schools and universities, scientific experiments aimed at conquering disease, all because a man and his son knew how to use the money at their disposal. Some laboratory, somewhere has or may produce the drug that will eventually kill the killers. Hundreds, thousands of men are teaching, researching because of the Rockefeller Foundations. This is true of Carnegie Foundations and a host of others endowed by men who knew what was in their hands and what to do with it.

The second example appeared in a newspaper in brief and concise language. It merely stated "One of the nation's wealthiest dogs is Taffy, ten-year-old Welsh terrier. When his owner died, he left his $100,000 estate in trust for the dog." There are other things entrusted to us. Not merely material goods. There is the good name of our Jewish community. What are we doing with it? The cultured world speaks of us as a chosen people and a people of the book. It lives according to the ethical laws of our Torah, the teachings of our prophets. We are prided on having a low rate of crime, divorce, drunkenness, delinquency. We enjoy more liberties than did our people in former ages and other lands. How are we proving ourselves worthy of these laurels?

True, we have the finest defense agencies that stand guard over our liberties. But it only takes one shoddy Jew, one cheating or thieving Jew to inflict more harm than our agencies can heal. The good name of our people is in your hands and mine, in the hands of every business man, every doctor, every lawyer. All of us are one community, whether we like it or not. "Jews are responsible one for the other". In our hands is the good name of our people. What are we doing with it?

In our hands also is not only the destiny of our people and the community but our synagogues. This is a special trust. For synagogues are houses of worship. Here we are dedicated to worship and prayer. Jewry has always been a praying community. Our fathers lived and died in the shadow of the house of worship. It is in our hands to perpetuate this tradition by making worship a regular activity and not an occasional pilgrimage on the odd occasion. We would also be intelligent congregations, given to study as well as to worship. Our adult education programmes, Sisterhood classes and breakfast clubs, are all a vehicle in this direction. We hold sacred the teachings of our past. This is what is in our hands. What are you doing with it?

We must pride ourselves not only in having beautiful buildings and the latest word in design, but also beautiful ideals. Where can these come but from the synagogue? A sanctuary must confer sanctity upon its worshippers. It must make them aware of the great spiritual resources, ready and available to those who wish to take it.

Someone has roughly divided people into two categories, the lifters and the leaners. When a building is built, there are the workmen who toil and who build. And at the fence are the spectators who do nothing but lean on the fence and criticize. And so it is in all phases of communal life. There are those who bear the yoke and shoulder the responsibility; and there are those who lean on the fence and criticize and complain. They are not involved, neither in giving of their material resources, nor in giving of their time or effort. In their hands is nothing but the destructive and biting remarks.

I have asked some sharp questions. I am not asking you for the answers. This must be done in the privacy of your heart as well as in mine. What better time than this festival of dedication, when we dedicate these lights. Perhaps we should also begin to dedicate our hands and utilize the powers and potentialities within our grasp. On this festival may our hands also be aglow with radiance and light, dispelling the darkness about us and when we ask ourselves what is this in our hands, let us be sure that we have some answer.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# The Canadian Jewish Woman Responds To The Cause Of Israel

**Address to the Canadian Jewish Congress bicentenary convention in Montreal**

BY MRS. WILLIAM RIVEN (LOTTIE), 4125 BLUERIDGE CRESCENT, MONTREAL, NATIONAL PRESIDENT OF THE HADASSAH ORGANIZATION OF CANADA

This celebration, in commemoration of two hundred years of Jewish life in the Canadian community, not only is a time for rejoicing but also is an occasion to chronicle the unique achievements of Jewish women in Canada. A picture of their remarkable activities will be presented by my worthy colleagues on this panel. I have the privilege of presenting a resume of a major phase of this activity, the Canadian Jewish woman's responsiveness to Israel. At the outset, I wish to pay tribute to all the women's Zionist groups in Canada and to the many organizations which, particularly in recent years, have included in their program responsibility for activities in Israel.

Of the many facets of Jewish living, our women respond most effectively and most inspirationally to the cause of Israel. Israel brings the Canadian Jewish woman fulfilment as an observant Jew. Work for Israel identifies her with the great historical venture of our time: her service in the cause of Israel brings association and indeed a feeling of oneness with her people in need in every corner of the earth. For the Jew, being a Zionist, is the fulfilment of a living religion. As the Israel Proclamation of Independence states: "The land of Israel was the birthplace of the Jewish people. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world".

Every religious holiday that a Jewish woman celebrates from her childhood through her youth into adulthood is intimately related to, and intertwined with, the life and land of Israel. For instance, we celebrate Succot, Israel's harvest time; Chanukah commemorates a triumph for religious and political freedom in Israel. The Passover service marks Israel's liberation from bondage, and yearly we say: "B'shana haba be Yerushalayim". We celebrate in January, during the chill of a Canadian winter, Tu B'shvat, the New Year of Trees, which in the land of Israel is the spring festival.

Daily, the Orthodox Jew prays for the rebuilding of Jerusalem and the ingathering of the exiles. At birth, circumcision, marriage, and death there are symbolical gestures and phrases commemorating the destruction of Israel and the eternal hope of our people's return to Zion. Thus, our lives as Canadian Jews, our customs and our observances are inseparable from and part and parcel of Israel.

Even without the tragic catastrophe of six million dead through Hitler, even without the land of Israel serving as a refuge for the Jewish oppressed from more than seventy lands, the creation of the Jewish state is the greatest single historical achievement of the Jewish people in the past 2,000 years, and to be a Zionist is to deepen our heritage of the past and at the same time be a creative participant in the new, dramatic page in the history of our people. All this may sound like theory or perhaps even idle ideology. But over the past many years, I have worked with hundreds of Canadian Jewish women in all sections of this great country, on a multitude of projects associated with Israel and her people.

Sometimes, after a tired day's work, or after putting in many hours of toil with my co-workers often to the point of exhaustion, I ask myself: "Why, why do we go to all this trouble? Why do we bang our heads against problems that often seem as formidable as a brick wall?" The answer, I believe, is very simple. We are a people disciplined to a rigid code of responsibility, sensitive to the pain of a brother or sister, vulnerable to tears. The Jewish people are moulding their own destiny, and not only do we want to help shape and mould it but, moreover, as women, we want to bring it into our own homes and be a living, vibrant part of it. We want to walk with history; we want to be a vital link in the chain which binds the Jewish people, past, present and future. We want to be identified spiritually and actively with the rejuvenation and renaissance of the Jewish people.

For close to fifty years, Canadian Jewish women have expressed their deep interest, devotion and love for Eretz Yisrael in a multitude of ways. In the early years, our task and principle purpose was that of redeeming and reclaiming the land of Israel inch by inch, dunam by dunam, through the Blue Jewish National Fund

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Florence Freedlander Cohen, *Editor*
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*I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.*

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Boxes. It was a time when Zionist women, with bags of blue boxes under their arms, and pushing baby carriages, climbed three and four flights of stairs to redeem this arid land, penny by penny, nickel by nickel, dime by dime.

From the beginning, the needs of each wave of aliyah (new immigration), to Palestine found an immediate response on the part of Canadian Zionist women through their organizational projects and activities. As women and mothers, we have a great sensitivity to Jewish responsibility and to the welfare of other mothers and their children, especially the persecuted and homeless of our people. To them we stretch out our hands to help and our hearts ache for them. We do this in a very concrete way by providing social, health, educational, and recreational facilities and services through thousands of institutions and media in Israel.

I would say that one of the finest chapters in the history of Canadian Jewish women's participation in and response to is undoubtedly our work in Youth Aliyah. The most precious thing in this world is the life of a child, for the child symbolizes faith in mankind and hope in the future. During the past twenty-five years Canadian Jewish women have joined women in all parts of the free world in the dramatic rescue of some 100,000 children, many of whom have literally been snatched from the very jaws of death and destruction. These children not only have been rescued and given homes in Israel but they have been clothed and nourished, they have been loved and cared for, they have been encouraged to forget the concentration camps, the detention sites of Cyprus, the poverty-stricken and diseased ghettoes of North Africa, and taught to breathe the clean, fresh air of Israel, to raise their heads, to look up at the sun and the sky and to smile. They have been taught to build for, and to have faith in, tomorrow.

It was Ben-Gurion who said that if the Jewish women did nothing else but this great humanitarian work they deserve a place in Jewish history. The Jewish woman of Canada may well be proud, whether affiliated with a Zionist group or not, that she has responded with full heart and with full conscience. It is my firm belief that the Canadian Jewish wife and mother becomes a more complete person when she is an active participant in the work for Israel. She is lifted out of her local community circle into a wider area nationally and often internationally. She acquires a broader outlook on life and thus is better able to contribute to the welfare of her local community as a citizen of the Jewish and general Canadian society.

Many Jewish women from all walks of life and all parts of Canada, from small and isolated towns as well as from the large cities of this great nation were not content through the years merely to dream, to hope, to long for the fulfilment of an ideal. They have had the foresight and the fortitude to bring new meaning into their lives through an uncompromising desire to live vibrantly and meaningfully as Jews and as Zionists. Their raison d'etre has been the service to, and the well-being of, their people. The Canadian community and humanity have been greatly enriched by their efforts.


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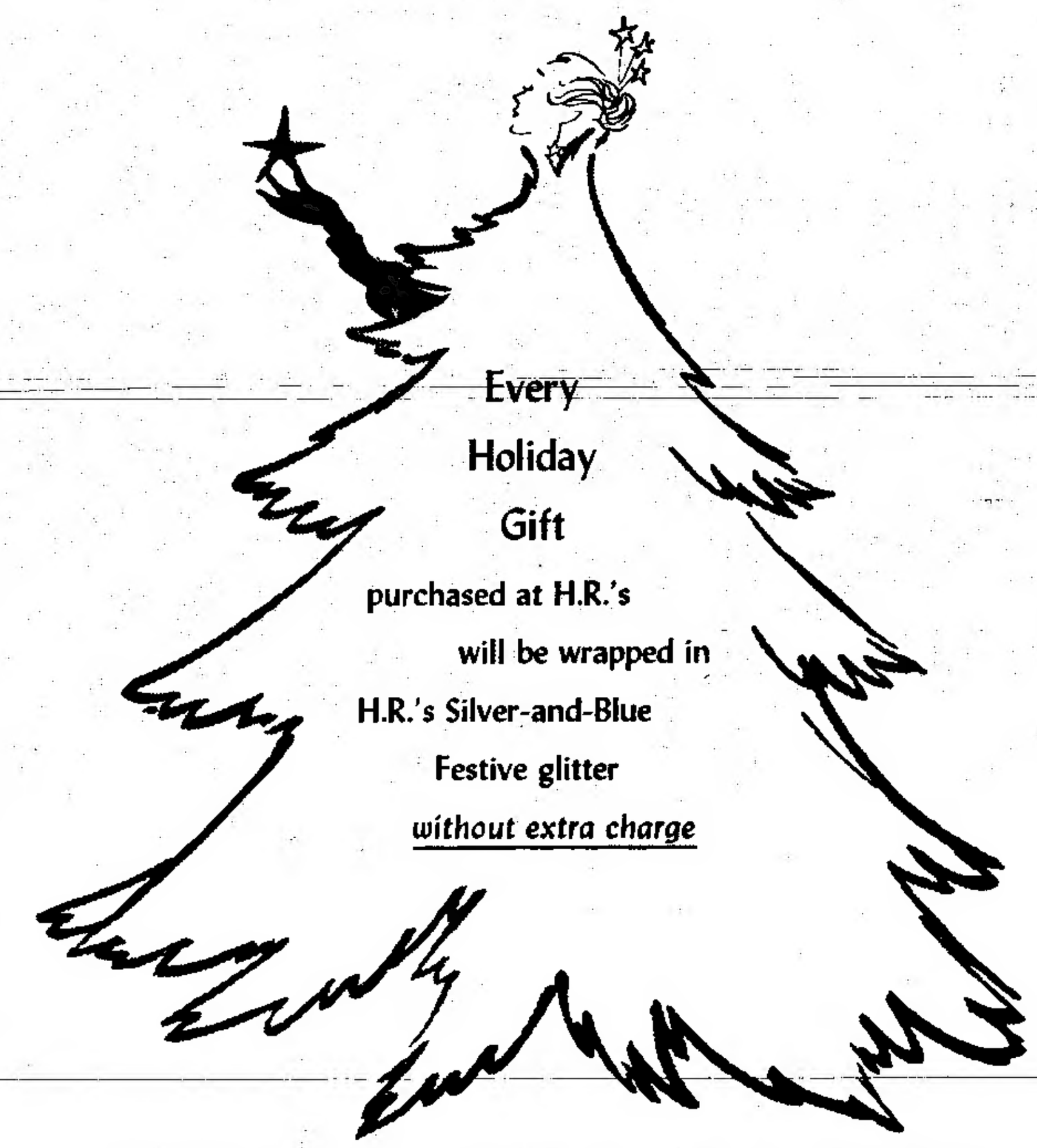


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# Women's Role In Fund-Raising

**Address to the Canadian Jewish Congress bicentenary convention in Montreal**

BY FLORENCE HUTNER, EXECUTIVE VICE-PRESIDENT, UNITED JEWISH WELFARE FUND OF TORONTO

Women's role in philanthropy has always been a prominent one; the relief of the poor, the succor of the sick, and the welcoming hand of hospitality have always been the special domain of women. The Jewish outlook, as expressed in Rabbinic teaching, has always emphasized the dignity and importance of the functions of wife and mother. If we take into account the status of Women in the medieval world generally, the position of the woman in Judaism was always superior to that of her non-Jewish sister.

While the man was supreme in the synagogue, the woman was paramount in the home. And the home was never inferior to the synagogue when a family lived in isolation. Dr. Cecil Roth, the noted British historian, has pointed out that Judaism could be perpetuated without the synagogue, but could not exist without the home, even in the most populated area. Every detail in the household routine had a religious aspect, and the conduct of the home was a perpetual act of service, as important to the preservation of Judaism, as the act of worship in the synagogue.

The economic emancipation of women has always been relatively far advanced among the Jews. While, in the 14th century England, we still find traces of decrees limiting women's role in society (women could only be dressed according to the position of fathers or husbands, and the use of fur was confined to the ladies of knights, with rental income above 200 marks a year), in Jewish life, we very often find records of women engaged in business, not only as widows, but as wives; and when we advance to the 16th century, a number of women emerge who were among the outstanding communal leaders of their day.

Notable among them was Gracia Mendes, who tried to stem the Inquisition in Portugal, and gave of her fortune to help the refugees fleeing to other parts of Europe. She was a great philanthropist and leader of her people. Coming closer to our own day, we have the examples of four great women: Rebecca Gratz, who inspired the heroine, Rebecca, of Scott's "Ivanhoe"; Emma Lazarus, who devoted herself to helping Russian Jewish refugees in America; Lillian Wald, the dynamic reformer, whose Henry Street Settlement, in New York still serves today; and Henrietta Szold, the founder of America Hadassah. These are names which will always carry the glory of women's achievements. Philanthropist, poet, social worker, and teacher, their deeds and sacrifices have written noble pages in our history.

In the last fifty years, an anomaly has taken place. The social and economic pressures of 20th century life have brought into existence the great complex of private agencies and public welfare and health institutions, and the professionally trained social worker and nurse, to whom we now entrust the care of the poor; the social problems created by urban living and the sick; and at the same time the machine age has lightened woman's chores in her household, giving her greater and greater leisure time. Broadened opportunities for education have given women equal background for the tasks of administration which now provide the challenge for the community-dedicated volunteer.

There are two facets of social welfare of our Jewish communities today: the raising of funds; and the planning and budgeting of the funds that are raised. Women have brought their concern for the less fortunate, and the well-being of their community, their traditional role of furthering Jewish education for their children, and their sense of dedication, to both these areas of modern community organization. As women have proven their effectiveness as fund-raisers, they have increasingly assumed more responsibilities in the planning and policy-making of organizations. Perhaps the greatest fund-raiser of our generation is a woman, who for the last eleven years has travelled throughout the world on behalf of her country, interpreting needs, and awakening Jewry in every continent to their historic responsibility for the State of Israel: Mrs. Golda Meir.

Here, Women's Divisions, as part of every major Jewish community's central campaign, have been responsible for approximately 10% of the total raised by these campaigns for Israel, overseas and local needs. In addition to their giving and support to the specific causes of women's organizations, such as Hadassah, Ort, Pioneer Women, Mizrachi Women, National Council of Jewish Women, and many other women's fund-raising endeavours, these Women's Divisions of central campaigns have produced plus dollars for the over-all community campaigns. They enlist women as campaign planners; top, advance and general canvas workers, for women's gifts. They have a means of interpreting needs in their homes. When you educate a man you educate an individual. When you educate a woman, you educate a family. Women have made community work and community giving a family affair.

The question has often been asked — why should women be expected to give to their community campaigns, when their husbands and fathers are already giving? The answer is simple. Giving is a personal matter, just as much as prayer, and is a moral, ethical, and social responsibility. Ask any woman if she expects her husband or father to offer her prayers for her in synagogue, or does she say her own prayers on her own behalf? Sharing of one's good fortune is an individual privilege and according to our own means; each woman as well as each man, has this individual act to perform.

By participating as equals in their community campaigns, women are now assuming more responsibilities in the planning and budgeting function of the central Jewish organization. In Eliza-

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# The Eight Days Of Chanukah

BY RABBI ISRAEL I. HAUSMAN, OF AGATH JESHURUN NADRATH KODESH SYNAGOGUE

As the flaky snow has made its bed on earth, men, women, and children scamper home to shelter from the winter's frost, and behold the gentle candles burning in the windows, proclaiming to the world, "It is Chanukah". It is inspiring to see the children kindling their Menorahs (candelabra) with the recitation of the blessings, and the radiant candle lights reflected in their eyes. To the sensitive observer this appears to be an expression of the spiritual pilot light perpetually glowing in their hearts, which rises during the eight days of Chanukah to become visible to all. Regardless of the Jewish people's economic, social, or religious status throughout the ages, the Chanukah Menorah has always been a beacon of hope, a call to courage, and a periscope of vision, begging the world to "Let there be light".

Historically Chanukah commemorates the Jewish revolt in the days of the second Temple against the Seleucid King Antiochus Epiphanes. He devoted his powers to indoctrinate the Greek religion into the minds of our forbears. In the year 168 B.C. he erected an idol in the Holy Temple of Jerusalem. His supreme purpose was not to eradicate the populace of Israel but rather to abolish the practice of Biblical commands and the sacred tradition of Israel. Mattathias, the High Priest, of the Hasmonean Family, was subjected in his town of Modin, to this idol worship and sacrifice. The High Priest outrightly refused and killed the man who replaced him in this desecration. His five sons, led by Judah Maccabee, rescued their father and commenced an organized revolt to overthrow the oppressors. Then they rededicated the Holy Temple, delivering it from the hands of the idolators to the children of Israel.

On the twenty-fifth day of the Jewish month Kislev, 165 B.C.E., the rebellion met success and the Holy Temple once again was in the hands of her people. "The religious rituals must once again be activated", was the cry in the hearts of the entrusted Kohanim (Priests). It appeared that every substance necessary for Temple worship was contaminated until a small vessel of oil, sealed with the inscription of the High Priest guaranteeing its purity, was found. Its content was enough to maintain the candelabrum for twenty-four hours. Another eight days was necessary to prepare and purify more oil to perpetuate the lighting of the candelabrum.

No doubt the question of many was: "Will the High Priest wait for a complete supply of pure oil to re-enact this holy ritual?". There was no delay. The future was a challenge in itself. The essence of the present must be accomplished, the candelabrum burned and there was light. Besides, a miracle occurred. The oil that under normal circumstances would have burned for twenty-four hours, burned for eight days. As a result the sages of Israel established in commemoration of our Creator's benevolence the festival of Chanukah.

Fun and frolic have become an integral part of this joyous holiday. The dreidel (top) spins to the tempo of our present age, it stops only to be whirled again by the little hands of children.

In the inception of Chanukah more than a miracle was commemorated. The great pundits of Judaism, the wise men of old, foresaw the necessity of transplanting for posterity the essence of the Holy Temple into the backbone of Jewish life and that is the Jewish home. They specified this holiday of dedication to be celebrated not only in the Holy Temple or the Synagogue but its prime importance is fulfilled when the commandment is brought into the Jewish household. The call of Chanukah is the establishing of the Jewish home as a fortress of faith, a bastion of tradition, a Holy Temple in its own right. We must remember that the seed of

(Continued on Page Fifty-Four)


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# The Human Encounter

BY DAVID WEISS, EXECUTIVE DIRECTOR, BARON DE HIRSCH INSTITUTE, AND THE JEWISH CHILD WELFARE BUREAU OF MONTREAL

Every one about us, as Shakespeare said, is playing a part every day. The stage setting may be in the home, in the office, in the school-room, in the shop, and in the factory. It is in the social gathering, as well as in the formal meeting. The stage is existence, life itself, in which each person must know his lines, or the parts or roles he has to play. All the world is a stage, and every one an actor, said the poet.

But playing a role and speaking one's lines and carrying out one's part does not represent all of human reality. The factory worker is more than a cog in the production-line. The client in a helping situation is more than a person-in-need. Each person is more than the combination of biology, heredity, and environment, though each determine the shape of individual growth. Added to these components are the historical, and cultural value systems, ideas, attitudes, and religious attributes that are incorporated into the character of each person.

There is also, of course, for want of a better term, the great mystery that each person has within himself, that of the spirit and the magic of "Being". This spirit is part of, and yet distinct from, the roles each person plays perforce in meeting the exacting demands of social and individual responsibility.

Can it be said that the mother who administers to her child is necessarily and genuinely performing her life task? The answer depends on how much her relationship to the child, the object of her care, truly means. Do men, women in marriage: parents, children in families; doctor, patient; employer, employees; salesmen, customers, etc., truly realize their own personal recognition in these human transactions?

Often the truth of any human being's life is quite different, even opposite to the reality of his existence. Many people play their parts or roles in life synthetically, without the authentic experience of human inter-action. For example, the mother, beset by the demands of her family, may feel that she must do her duty, at the cost of the freedom to pursue an outside career. She is certainly not experiencing the truth of her mother role. Men and women in marriage who do not inter-act on the basis of respect and true response to each other's needs, are co-habiting, going through the motions required by the particular drama of their marriage.

In the school-room, the teacher who is following the lesson plan without regard for the individual needs of each child, certainly is doing her job, playing her part, but no true experience in learning takes place for the child. In the shop, in the factory, on the street, in social and other contacts, people are constantly interacting, or "colliding" with one another on a level of the required transactions needed to make a sale; to fulfil a production quota; in short, to expedite the exigencies of social conformity.

Is not this enough for the sake of society? If it were so, there would be no continuing rise in mental disturbances and other social breakdown, in the feelings of emptiness, loneliness, and the quiet desperation which Thoreau saw in people. Listen between the lines to what people say, and hear the despair and repressed language of unfulfilled recognition, the anxiety that they do not count as human beings with dignity and with unmet longings.

Martin Buber has probed this problem in a manner deeper than the social and psychological sciences, aware as those are of the importance of culture and role theory in understanding the reactions and transactions in human affairs. To describe a problem, however, and to give it a label, does not necessarily remove the loneliness. Riesman has described the problem beautifully in his "The Lonely Crowd", has pointed incisively to the transitions in social and economic living, which have challenged societies and the individuals who comprise them. Yet is it enough to say that one may be tradition-directed, inner-directed, or other-directed, or a varied combination of each? It is saying that every human relationship is just a dialectic of action, reaction leading to transaction. And yet, most social and psychological theories are reduced to this process of dialectical analysis.

Such analyses can be helpful in facilitating the understanding and comprehension of people in trouble and to help them to deal with their problems in social and personal relations. In the profession of social work that devotes itself to helping people improve their modes of reacting and relating to others, or of modifying their attitudes and emotional pat-

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terns of responding to people and stress, we often observe that the client, the human being, is still entrapped in an on-going process of existing on a subject-object level. Like so many others, he is trapped by the everyday routines of subtle or obvious mutual manipulations. Busy playing different roles, there is no emotional time for being. We may rephrase the poet and say that the dilemma of our times is Being or not Being.

Is it not true that what is often taken for tender loving care between mother and child, is the inevitable, dutiful manipulation by the mother of the object of her care, the child, and vice-versa? The child needs the mother for survival, and competes with other demands on the mother, who must simultaneously be wife, companion, hostess, club member, etc. This often reduces the possibilities for human relationship to a series of endless object-subject manipulations.

This is not to reject or condemn such inevitable responses between any object-subject relationship in human affairs. How else could the world function; how else could the peace of a city or neighbourhood be sustained, if the policeman or fireman stopped to think of human beings before calamity or danger? They must respond automatically in a protective and authoritative manner in dealing with a potential fire, or accident, or assault.

The teacher, busy motivating her class, seeking to achieve so many units that can be tested and measured at the end of the week, cannot pause too long to pick up the particular child's yearnings for understanding, for the insight that will bridge a gap between inhibition and comprehension. The organization must produce its units or services for sale, or it cannot compete in a very demanding society. Our urban civilization, our very social structure proclaims the need for coordination, so that consumer distribution will be expedited. The social system cannot pause too long for individuals to feel through and truly experience the meaning of their behaviour, feeling, and thinking.

We are so busy playing different roles in every day life, from worker to father, to husband, to companion, to pal, to club member, etc.; or trying to be both a good child, a sympathetic sister, a girl-friend, a student, that we have no time to meditate or to experience the fulness of being.

It is here that Martin Buber offers the understanding which can enrich Being for each person, regardless of their protean roles, regardless of their object-subject relations, and fill with meaning the otherwise empty voids which modern life produces. This is what may be the major awareness of the existentialists, namely, that one must affirm in every human transaction a realness and a truth for which each person alone is responsible. The alternative of the "beatnik" rejection of the world as it is, is to put personal chaos before human involvement.

Though all human societies require of its members hyphenation, or human involvement as John Donne stated it, in order to sustain themselves on a series of inter-dependencies, we must acknowledge that this is merely the primary and most elementary form of social intercourse.

Experience in the healing and treatment professions emphasizes that all anguished and bewildered persons are only involved in mankind on a contactual or hyphenated basis. Many of our friends and neighbours are thus tenuously involved in mankind, and though this may be attributed to social and economic forces and influences, it does not resolve the problem of Being. Beginning with human contact, one has the potentials to develop and build such contacts in the inter-action between two or more human beings that permit for deeper relationships to evolve.

Human relationships by definition are those which go beyond the fulfilment merely of role inter-action and transaction. These do include such inter-actions and transactions as they lead to accepting reciprocal involvements such as friendships, family, and social ties afford. Such involvements enable each partner in the relationship to endure the sorrows, the sufferings, and the achievements which are possible in each human being. Such relationships offset the otherwise quiet desperation of every day existence, and transmute that existence into true human being.

It happens in the treatment and healing professions which utilize relationship to clarify and to enable people to confront the reality and truth of their own destinies. Perhaps this is what the philosopher meant when he said that every person can be responsible for his own birth. Perhaps this is what is also meant by the statement that "In the hands of the Executioner, I still own my self". And yet this too is a limited conception of what Being can lead to in every day experience.

We turn to Buber's dialogic understanding of life and its lessons for every one. Putting aside his theological development and his concept of man's relationship

(Continued on Page Fifty-Four)


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# The Defense Of Our Faith

BY RABBI MENDELL LEWITTES, OF YOUNG ISRAEL SYNAGOGUE, OF MONTREAL

A casual question about Chanukah from an uninformed Jew occasioned the writing of the new and popular book about Judaism by Herman Wouk. Such a question, the author felt, deserved more than a casual answer. One could hardly write about Chanukah, its story and its significance, in more than a casual manner without attempting to describe the faith which the heroes of the Chanukah defended so valiantly and preserved for our own times to live by.

Wouk sees in the growing prominence of this minor Jewish festival a "most fortunate accident of timing". Because Chanukah is so close to Christmas — this year they are being celebrated simultaneously — the Jewish holiday is celebrated with a great deal more festivity than was customary in previous generations; and this is all to the good. For Chanukah illumines not only a most crucial period in our history; its tapers cast a glow upon the basic teachings and practises of our faith.

The need to defend our faith from attack, we might say, from subversion as well, has been the constant concern of our people. There were times, like those of the Maccabees, when the enemies of Judaism openly declared war against Jewish adherence to Torah. The observance of the Sabbath, of circumcision, and other Jewish practises, and particularly the study of the Torah, were prohibited by decree of the ruling power; and those who dared to defy this decree did so at the risk of their lives. There were and are other times, however, when Jewish practises are assaulted by the pressures of a dominant culture; and the laws of sociology constitute the danger to conscientious Jewish living and its transmission to posterity.

Jews in North America today are particularly vulnerable to this sociological attack against their Jewishness. The mass media of communication and entertainment have induced a spirit of conformity; we see, and hear, and have learned to enjoy, the same things our neighbours do. There is little room for individuality, and bare tolerance for the man who is different. Yet the Jew, if he wishes to maintain his Jewishness, has to be different. His day of rest is different, his diet is different, the demands for his religious education are different. Furthermore, a large part of the culture of the non-Jewish majority has religious overtones, coming from a religious tradition which the Jew does not acknowledge. So the Jew is called upon to resist the pressures of his environment, a task indeed difficult and which many are unwilling to assume.

Some Jews have sought a way out of this difficulty by confining their Judaism to Synagogue ritual. Within the cloistering walls of the Synagogue, where they are segregated from their church-going neighbours, they could easily pursue the distinctive rites of their faith without a feeling of alienation. Since they cannot use the prayer-book of the Church, they could perforce use the "Siddur" sanctioned by Judaism and worship in the traditional manner of their fathers.

Outside the synagogue, however, as they go about their normal pursuits, they deliberately cast aside all distinctiveness and try to look and behave like the majority. Unfortunately, they fail to realize that it is impossible to confine our religious moods to the prayer service alone. If outside our houses of worship we deny any basic difference between ourselves and our neighbours, and thus open ourselves to an undiscriminating acceptance of their way of life, it is bound to have an influence upon us which we carry into the synagogue.

Eventually, our form of religious service will imitate in many respects the service of the Church. Thus we can explain the Christian elements found in many liberal synagogues; such as praying bare-headed and without the "Tallit", the Jewish prayer-shawl. In the days of the Maccabees, the Jewish Hellenists who were so enamoured of the Greek way of life, introduced Greek custom into the precincts of the Holy Temple.

Another segment of Jewry has followed a different strategy of defense against the pressures of our non-Jewish environment. In line with the reaction of some Sages in the immediate post-Hellenic period who banned all contact with Greek life and thought, and forbade the study of the Greek language, many have felt that the only way to preserve the distinctiveness of the Jewish people is to completely absorb ourselves in our own studies and practises to the exclusion of any alien or secular interests.

These Jews insist that not only do we maintain the traditional character of our synagogue service but even outside the synagogue we must set ourselves apart from our non-Jewish neighbours. Our dress must be different, outlandish in character, and our speech different from the prevailing tongue; our children must

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not read, let alone study, the writings of other peoples or amuse themselves with so-called gentile amusements.

In other words, to ensure the safety of Jewish tradition from any corrosive outside influence we must sacrifice any interest in the secular culture which surrounds us. This implies that we need not attempt to make our way of life pleasing in the eyes of others, nor is it necessary to bolster our own beliefs by arguments which are reasonable to other minds. Such a defense of our faith would make books like Maimonides' "Guide For The Perplexed" or, and I imply no comparative value, Wouk's modern testament of traditional Judaism.

Is there a middle road that lies between these two extremes of liberal Judaism on the one hand and ultra-Orthodoxy on the other? Is there a possibility of opening the windows of our mind to the light of secular wisdom and yet bending it to the needs of our faith? Can we permit ourselves certain mannerisms and pursuits of our non-Jewish environment and yet maintain the richness and distinctiveness of Jewish practise?

The central symbol of Chanukah is the Menorah. We kindle lights our Chanukah Menorah to commemorate the rekindling, with uncontaminated oil, of the seven branched candlestick of the Holy Temple. The Torah directs that "towards the face of the Menorah shall the seven lamps give light." In other words, the light on both sides of the Menorah was to be bended towards the middle light which faced the Holy Ark.

Perhaps we can discern in this directive an answer to our question. The light on the extremities of the Menorah did not issue directly from the sanctum of Jewish teaching. It is the light of human wisdom and intuition, in which all human beings can share. Such light need not be excluded entirely from Jewish life. Rather, it should be refracted through the prism of Jewish teaching, the Torah, and thus reinforce, albeit indirectly, the central light which faces the Holy Ark.

Such refraction will take place only it the central light burns vigorously and preeminently. Only a mind illuminated by the teachings of the Torah, only a person actively pursuing the practises of the Jewish faith, can allow these peripheral influences to brush against him without it endangering, or subverting, his essential Jewishness. Many of our young have succumbed to their non-Jewish environment to the detriment of their Jewish heritage only because they received such small doses of Jewish learning and observance.

The startling defection of college youth from the ways and tradition is due to the insufficiency of their Jewish diet. Youngsters who grow up in homes where there is maximum Jewish observance and who are schooled in maximum Jewish education might temporarily swing away from positive Judaism upon their first contacts with the secular world, but, if properly guided and inspired, will swing back to an unashamed acknowledgement and proud acceptance of Jewish tradition.

The dangers to Jewish life are ever-present. We must constantly be aware of them, and employ a steady defense against them. This does not mean that we must shut ourselves up completely in both a physical and intellectual ghetto. It does mean that our defense lies in strong inner conviction, in our ability to demonstrate the supreme value of Jewish traditional life over and above the values of modern secular life. In place of the sword of Mattathias, we need the keenness of Jewish knowledge and the spiritual richness of Jewish living. These will suffice to keep the central light facing the Ark burning brightly and guiding the steps of our youth in the path of Jewish tradition.

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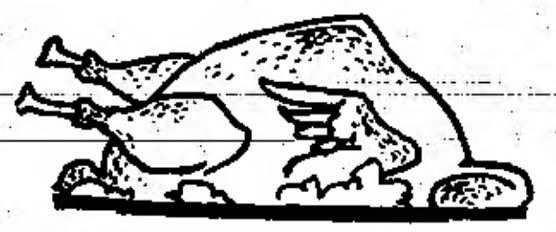

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# Culture, Personnalité et Liberté

BY DR. OTTO KLINEBERG, DISTINGUISHED PROFESSOR OF PSYCHOLOGY AT COLUMBIA UNIVERSITY, IN AN ADDRESS DELIVERED AT THE SIXTH ANNUAL CONFERENCE OF L'INSTITUT CANADIEN DES AFFAIRES PUBLIQUES, AT STE. ADELE, QUEBEC. DR. KLINEBERG, A GRADUATE OF MCGILL UNIVERSITY, IS THE SON OF MRS. L. KLINEBERG, 4999 GROSVENOR AVENUE, MONTREAL

Le problème qu'on m'a posé me paraît être d'un grand intérêt et d'une grande complexité. Au moment actuel de notre Histoire, le monde est divisé en deux camps qui se différencient, entre autres, par leur attitude à l'égard de la liberté, et par la valeur qu'ils y attachent. D'une part, nous avons le camp démocratique qui considère que la liberté individuelle, personnelle, est d'une importance capitale. D'autre part, il y a le camp autoritaire, qu'il soit de droite ou de gauche, où l'on semble être prêt à renoncer à la liberté individuelle afin de réaliser certains objectifs politiques ou économiques, qui sont considérés comme beaucoup plus importants. La question d'un choix entre ces deux alternatives peut être abordée sous plusieurs aspects: historique, politique, religieux, moral, etc. . . Je me bornerai à soulever certaines considérations liées à ma propre discipline, la psychologie sociale.

On a défini la psychologie comme étant l'étude scientifique des activités de l'individu. La psychologie sociale peut être définie comme l'étude des activités de l'individu en tant qu'il est influencé par d'autres individus (ou par le groupe). Ces "autres" peuvent exercer leur effet soit directement par leur présence dans l'entourage immédiat de l'individu, soit indirectement à travers des modes de conduite qui sont traditionnels et qui influencent l'individu même lorsqu'il est seul. A ces influences traditionnelles nous donnons le nom culture, qui donc consiste en capacités et habitudes acquises par l'homme en tant que membre d'une société.

Ce n'est pas ici l'occasion de discuter en détails du conflit qui remonte à Aristote et à Platon, entre ceux qui cherchent une explication du comportement et de la personnalité individuels en partant d'idées biologiques, héréditaires, instinctives, et ceux qui estiment que les facteurs sociaux et culturels prédominent. Dans ce cas comme dans beaucoup d'autres, la vérité est entre les deux extrêmes. L'homme n'est pas complètement la créature de ses gênes, mais il n'est pas non plus entièrement soumis à une relativité culturelle. Il est à la fois un être biologique et social; il est biosocial (1).

En même temps, on ne peut nier que les développements dans la psychologie sociale, la sociologie et l'anthropologie culturelle ont démontré de plus en plus l'étendue de l'influence culturelle sur certains aspects de la personnalité, qui sont souvent considérés comme purement biologiques. Je ne citerai qu'un exemple: Le comportement maternel a certainement une base biologique, et l'amour d'une mère pour ses propres enfants est considéré comme "naturel". Dans notre culture, les parents préfèrent avoir leurs propres enfants, plutôt que des enfants adoptifs; l'adoption intervient, mais elle constitue décidément un deuxième choix. Il existe cependant un certain nombre de sociétés où ceci semble être totalement indifférent, où l'adoption est très répandue, et où il est même assez rare de trouver des enfants vivant chez leurs vrais parents. On pourrait facilement donner des exemples indiquant le degré où la culture exerce une influence sur le comportement qui paraît instinctif — sur l'agressivité, le comportement sexuel, la vie affective, la perception et même la satisfaction des besoins organiques. Un ethnologue, après avoir été témoin d'un évènement surprenant, a utilisé cette expression: "Je ne sais pas comment ils ont pu agir ainsi, mais il semble possible d'enseigner à des gens n'importe quoi" (2).

Il y a là quand même une certaine exagération. Les psychologues et les ethnologues, même en mettant l'accent sur l'importance de la culture, insistent sur le fait qu'il existe aussi certains éléments universels, qu'on trouve dans toutes les sociétés. Il y a des besoins organiques, physiologiques, qu'on retrouve chez les êtres humains dans le monde entier. Il y a aussi certaines relations sociales universelles, elles aussi, apparemment dues à la nature de la vie sociale. Un ethnologue, après un examen assez minutieux, a conclu qu'il n'existe pas de société qui considère la souffrance comme bonne en soi; qui permette le meurtre, le mensonge ou le vol au hasard,

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sans le contrôle du groupe qui accepte le comportement imprévisible; qui approuve la satisfaction des besoins sexuels par des moyens violents; qui permette l'expression complètement libre, sans freins, de tous les désirs de l'individu (3). Il va de soi que toujours et partout, la société exerce certains freins, impose certaines restrictions au comportement individuel. La liberté ne peut être que partielle et relative.

Nous savons, néanmoins, que les différences de degré peuvent entraîner des conséquences très importantes, que ces différences se transforment en différences de qualité, de la nature de l'existence même. Une question se pose donc: est-ce que l'homme, même à travers toutes les variations de culture, montre une tendance dans la direction de la liberté; est-ce qu'il la recherche, ou bien parce qu'elle représente un besoin organique, biologique, ou bien à cause des conditions sociales dans lesquelles il vit? Doit on en conclure que le désir de la liberté est complètement sujet à des conditions culturelles, qui déterminent que, dans certaines sociétés, ce désir se montre très puissant tandis que, dans d'autres, il n'existe pas?

La réponse à ces questions n'est pas facile. On a suggéré, du point de vue biologique, que si l'on veut démontrer l'existence d'un vrai besoin organique, un critère important serait la continuité entre une forme particulière de conduite chez l'homme et le comportement d'autres espèces biologiques. Ici, les faits sont contradictoires. Il y a certains animaux qui résistent violemment à toute forme de coercition; il y en a d'autres qui s'adaptent facilement à la captivité par l'homme. Le comportement des animaux domestiqués représente l'exemple le plus connu.

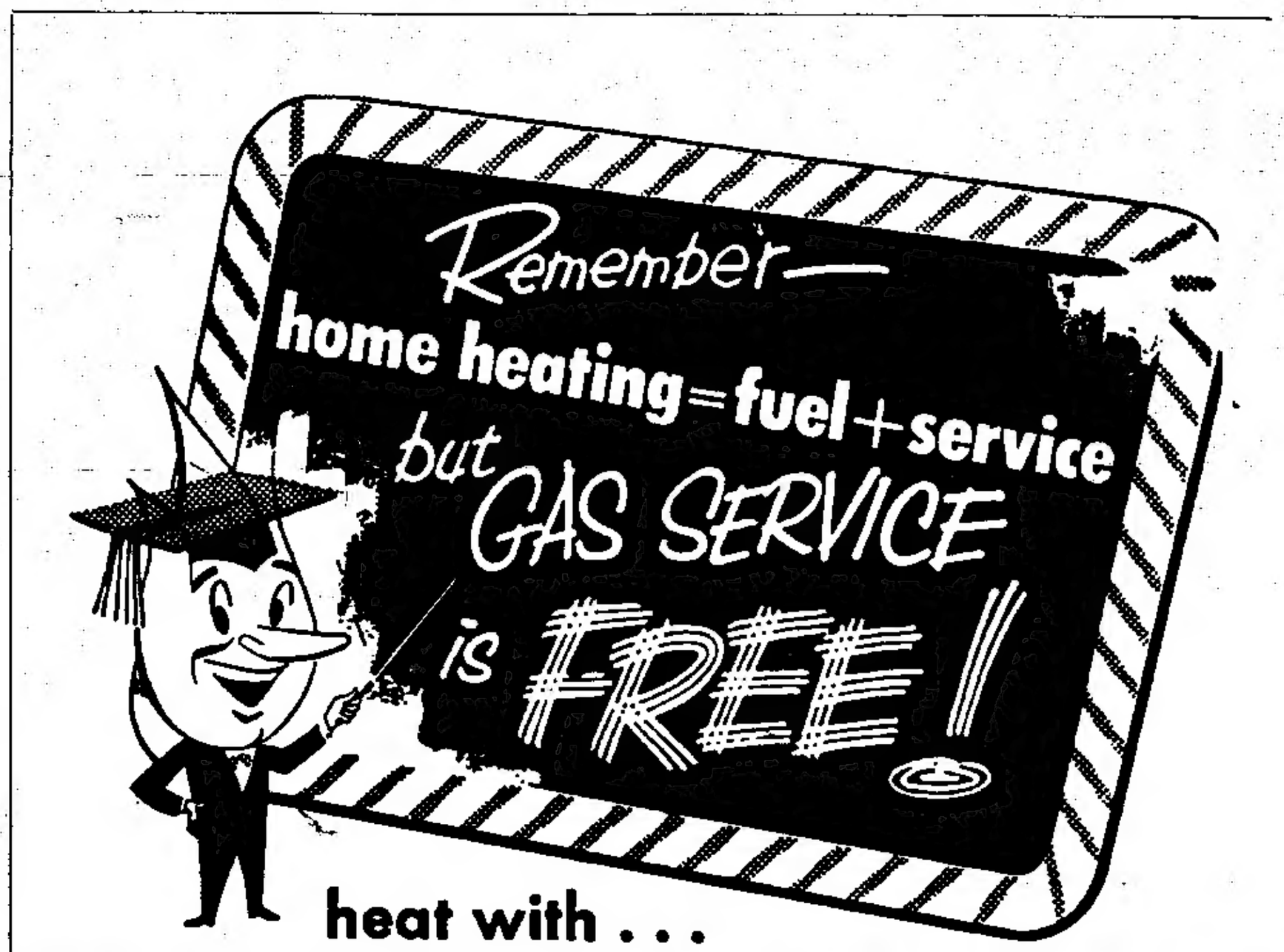
Un autre critère qu'on a suggéré pour distinguer le biologique du social, c'est l'observation du petit enfant dès sa naissance, avant que la société ait pu exercer son influence sur lui, sur son comportement. A ce propos, les expériences du "behavioriste" Watson ont montré que le nouveau-né aime sa liberté, qu'il se met en colère si on cherche à restreindre ses mouvements corporels. Mais cette observation ne nous conduit pas très loin, car les petits enfants semblent pouvoir s'adapter assez facilement à ce genre de restriction; pensons à la pratique de "swaddling" parmi les paysans de beaucoup de pays européens et au "cradle-board" des Indiens de l'Amérique. Il est vrai que, en ce qui concerne les Russes, on a suggéré que cette expérience pendant la première enfance est liée à un excès d'agressivité chez l'adulte; mais cette théorie se heurte au fait qu'il y a beaucoup d'exemples où cette agressivité ne se manifeste pas (4).

La psychologie sociale expérimentale a cherché à aborder ces problèmes d'une manière un peu plus objective. Dans une expérience faite il y a une vingtaine d'années, les psychologues ont créé trois "climats" sociaux différents dans des clubs de jeunes garçons, selon le comportement du leader, du chef, qui était autocratique, démocratique et "laissez-faire". Lorsque le chef était dictatorial et autocratique, le comportement agressif pouvait demeurer caché tant que ce chef était présent dans le groupe; mais dès qu'il disparaissait, les tendances agressives se manifestaient nettement. On notait aussi des manifestations fréquentes du "mécanisme du bouc émissaire", la poussée agressive se trouvant dirigée contre un des membres les plus jeunes ou les plus faibles du groupe chaque fois que le chef avait quitté la salle. Deux autres résultats importants doivent être cités. Dans le groupe autoritaire, le travail cessait en l'absence du chef; dans le groupe démocratique, le travail se poursuivait. Finalement, les membres du groupe montraient une préférence presque unanime pour le chef démocratique. Il n'est pas difficile de comprendre que les résultats de cette étude "classique" ont souvent été cités comme une démonstration expérimentale de la supériorité de la démocratie (5).

Mais même si cette conclusion nous paraît raisonnable, nous devons admettre certaines complications dans l'interprétation de cette étude. Il est vrai, par exemple, que la grande majorité des garçons préférait le leader, le chef et le "climat" démocratiques, mais il y avait une exception. C'était le cas d'un fils de capitaine de l'Armée américaine; il paraissait avoir déjà développé l'habitude et le goût de recevoir et d'obéir aux ordres, et il avait une préférence pour le système autoritaire. La question se pose donc: Les résultats de cette étude démontrent-ils la supériorité absolue du système démocratique, où sa supériorité pour les personnes qui en ont déjà l'habitude? Nous reviendrons sur ce problème. Puis, il faut signaler que, en général, les garçons n'aimaient pas le système "laissez-faire"; la liberté, oui, mais pas l'anarchie; un peu de direction et de contrôle leur semblait agréable et nécessaire.

Le cas du garçon qui préférait l'autorité n'est pas unique. Les psychologues ont décrit une "personnalité autoritaire", qui semble très contente de suivre les ordres de ses supérieurs, et qui exige, en même temps, l'obéissance absolue de la part de ceux qui sont considérés comme des inférieurs; il y a là un grand souci de "status". Une étude approfondie a pu démontrer qu'il y a tout un complexe de traits et d'attitudes qui caractérise ces individus autoritaires. Ils ont tendance à être très conservateurs dans leurs opinions politiques et sociales, et ils acceptent généralement la situation existante. Ils sont souvent en apparence bien équilibrés, courtois, pleins d'assurance, dévoués à leur famille, à leurs amis, bref, à première vue bien adaptés à la vie sociale. Mais chez beaucoup de ces individus un examen psychologique plus approfondi a révélé l'existence de puissantes impulsions sadiques, fréquemment dirigées contre les parents, une profonde anxiété concernant leur position sociale, et souvent, des désirs sexuels insatisfaits. Ces sujets sont menés par un subconscient tyrannique et infantile. Ils ont tendance à accuser les autres de ce qui leur arrive, et ne reconnaissent pas leur propre responsabilité. Ils ont une méfiance exagérée vis-à-vis des autres, ils admirent la force et méprisent les faibles. Ils réclament un châtiment sévère pour les fautes commises. Ils sont en général ethnocentriques: la situation inférieure des étrangers et des groupes minoritaires leur donne un certain sentiment de leur propre sécurité et de "status". Ils semblent, dans la majo-

(Continued on Page Fifty-Three)



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# The Work Of The Jewish National Fund: Root And Foundation Of The Strength Of Israel

EXCERPTS FROM THE ADDRESS BY ALLAN BRONFMAN, OF MONTREAL, GIVEN AT THE NEGEV DINNER IN HIS HONOUR IN MONTREAL

For over two score years the work of the Jewish National Fund has manifested itself in every corner of Israel, in land reclamation, in swamp drainage, in agricultural drainage, in hill farming, in soil improvement, in stone clearing, in afforestation, in all phases and facets of converting desolate and neglected land into soil fertile and ready for cultivation.

The Bible says where there is no vision the people perish: "Be'en Chazon Yipara Am". One cannot help but admire the vision of the early builders of the State and the founders of the Jewish National Fund, for their foresight in founding the kibbutz and moshav systems of living; their work in swamp drainage and land reclamation have without doubt been *the* determining factor in making it possible for Jews, by the hundreds of thousands, to immigrate and to settle and to build a new life of freedom for themselves and for generations yet to come.

That the work of the Jewish National Fund has been the root and foundation of the strength of Israel was graphically and dynamically illustrated to a number of Canadians and myself when we visited Israel on a special tour organized around the dedication of the Hebrew University's School of Law Building. The tour took us to all sections of Israel, from Galilee in the North to Elath in the South, from the Dead Sea to the Costal Plains, through the Jezreel Valley, to the green of Emek, to Tiberius and Lake Kinnereth, to Acre and the reclaimed sands today called Ashkelon, to Kiryiat Gat, Beersheba, Dimona, Sdom, the Sharon Valley, Negba, Nazareth, and Safad.

Everywhere we went we saw evidence of the results of the concepts and the ideals of the Keren Kayameth L'Yisrael—the redemption not only of land by the planting of some thirty million trees, but moreover the redemption of people by the planting *of life itself*, redemption made possible over the years by the support and understanding of people like yourselves. As the Chinese proverb puts it:

"If you would plant for months — plant grain;

If you would plant for years — plant trees;

If you would plant for generations — plant people."

A moment ago, I mentioned our recent visit to Israel, the many places we visited, the many things we saw and did. It was a magnificent trip, tiring but nevertheless stimulating, at times gruelling but always inspiring and rewarding. All around us wherever we went we saw evidence upon evidence of continuing growth and development. It is as Mr. Justice Rand said in Jerusalem at the Dedication of the Law Building only a few weeks ago, "a land that has translated meager potentialities into a bursting vitality."

I personally had the great privilege of an interview with Prime Minister Ben-Gurion, looking fit and brimming with the vigour of health, looking far younger than his years. Some of this is, I believe, due to a physiotherapist who manages to accomplish still another Israeli miracle, that of getting some of the Prime Minister's time for purposes of health and exercise. The routine includes an exercise known as Yogi which involves standing on your head. This did not surprise me, for I am sure even before the days of the physiotherapist, the Prime Minister often had to stand on his head to deal with some of the problems confronting him both from within Israel and from without, whether on the subject of mixed bathing or religious representation in the Cabinet or similar problems of earthshaking importance.

Anyway, the important thing, for Israel, for us, and, may I say, for the world, is that this man, who has been described as having the intellectual greatness and political integrity of Churchill, the burning, uncompromising love of country of De Gaulle and the intuitive political sense of the late Franklin D. Roosevelt, is full of vigour and energy and may he long continue to guide the destinies of Israel as its great and inspired leader.

Ben-Gurion and his Director General, Theodore Kollek, were more than generous in warm references to Canada's participation in the Tenth Anniversary Celebrations and in the number one place she holds on a per capita basis in the vital tourism programme. At this point may I mention that the influx of tourists to Israel reached a new high in March and you can hardly get a reservation in the hotels until the middle of June.

This is perhaps a convenient point for a story I heard during this visit which came not from Ben-Gurion but which uses his name. It concerns the recent Russian sputnick and its little passenger the dog Laika which was sent aloft in exploration of outer space. The story goes that Prime Minister MacMillan of England beamed a broadcast message to Laika saying "come to England, the land of social democracy and *real* civilization, where one can live as a person, as an individualist, etc., etc." President Eisenhower radioed a similar message . . . "Come to America for the real democratic

(Continued on Page Sixty-Three)

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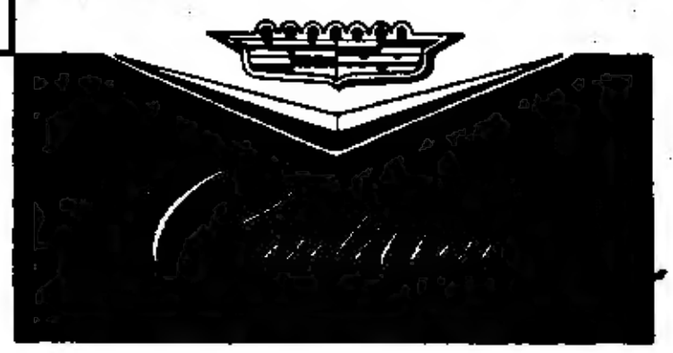

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Mrs. M. Dalfen, 6275 Northcrest Place, Montreal, above, with her son, Brian aged nine months, grandson of Mr. and Mrs. I. Dalfen, 58 McNider Avenue; and of Mr. and Mrs. Jack Mindlin, 5581 King George Avenue; great-grandson of Mr. and Mrs. L. Greenberg, 433 St. Joseph Boulevard West; and of Mr. and Mrs. J. Zeisman, 1309 Bernard Avenue West.

—Ballard and Jarrett

Mrs. Mervyn B. Ross, 2175 Avenue Road, Toronto, above, is the former Miss Myrna Shapiro, daughter of Mr. and Mrs. Maurice Shapiro, 57 Shalimar Boulevard. Dr. Ross is the son of Mr. and Mrs. Saul Ross, 679 Bedford Park Road.

—Eaton's Portrait Studio

Mr. and Mrs. William Bushenbaum, 933 Dunlop Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have a son and daughter-in-law, Mr. and Mrs. Ben Bushenbaum, of Quebec City; three sons-in-law and daughters: Mr. and Mrs. Nathan Bierbrier (Mary), 931 Dunlop Avenue; Mr. and Mrs. Ben Epstein (Bessie), 5728 Queen Mary Road; Mr. and Mrs. Max Hager (Shirley), of Pembroke, Ont.; and twelve grandchildren.

Mrs. Gordon Elliott Cooper, 10 Lampert Avenue, Toronto, right, is the former Miss Joanne Brown, daughter of Mr. and Mrs. Aaron Brown, 2800 Bathurst Street. Mr. Cooper is the son of Mr. and Mrs. Bert Cooper, 121 Rosedale Valley Road.

—A. Gilbert

Mrs. Melvin Lerner, 5485 Avonmore Avenue, Montreal, left, is the former Miss Marlene Estelle Burns, daughter of Mr. and Mrs. Lewis Burns, of London, England. Mr. Lerner is the son of Mr. and Mrs. Samuel Lerner, 813 Dollard Avenue.
—William's Studio

Mrs. Harvey Kalles, 65 Broadway Avenue, Toronto, right is the former Miss Elise Sliwinska, daughter of Mrs. Rochelle Sliwinska and the late Morris Sliwinska. Mr. Kalles is the son of Mr. and Mrs. Harry Kalles, 166 Ave Road.
—A. Gilbert

Mrs. Herman Brody, of New Haven, Conn., left, is the former Miss Lily Davis, daughter of Mr. and Mrs. Benjamin Davis, 797 Sheppard Avenue West, Toronto. Mr. Brody is the son of Mr. and Mrs. Samuel Brody, of New Haven, Conn.
—Graphic Artists


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The Canadian Jewish Review is **still** the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

Barry Lawrence, aged five years; and Lori Gale, one and one-half, above, are the children of Mr. and Mrs. I. Migicovsky, 475 Marlatt Avenue, Montreal; grandchildren of Mr. and Mrs. D. Greenspoon, of Ste. Agathe, Que.; and of the late Mr. and Mrs. S. Migicovsky.
—Tante Liane Studio

Joseph, aged seven years; and his sister, Annaise, six; with their mother, Mrs. Jack Yassi, right, 5125 Doherty Avenue, Montreal.
—Van Dyck

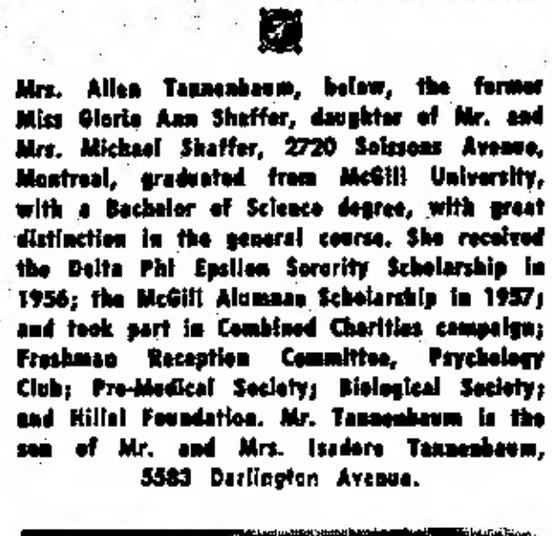
Blair Howard, aged five years; above right, and his sisters: Sheryl Tina, three, above; and Janice, one, below, are the children of Mr. and Mrs. Charles Norman Roth, 5782 Davies Avenue, Montreal; grandchildren of Mr. and Mrs. S. Segal, 424 Brookfield Avenue; and of Mr. and Mrs. S. Roth, 3810 Barclay Avenue; great-grandchildren of Mr. and Mrs. S. Weiser, 458 Outremont Avenue.
—Tante Liane Studio

Mr. and Mrs. Jerry Shaers, 185 Dutrisac Street, Montreal, and their children, Jay Allen, aged two and one-half years; and Renita Ann, four and one-half; are the grandchildren of Mr. and Mrs. Samuel Weshler, 970 Lamer Street; and of Mrs. Minnie Shaers (Schulman), 970 Lamer Street, and the late Joseph Shaers.

Eleanor Rose, aged four and one-half years, above, is the daughter of Mr. and Mrs. Martin Jacobs, 2775 Brierton Road, Montreal; granddaughter of Mrs. Bessie Plitz, 2715 Burlington Place, and the late Moses Plitz.
—Baby Charm

Mrs. William Maiss, left, 5119 Lacombe Avenue, Montreal, was elected treasurer for Canada, of the Pioneer Women's Organization of America, at the sixteenth biennial convention, in Cleveland, Ohio.
— Varkony

Mrs. M. Israelson, centre, left, 93 Fairleigh Crescent, Toronto, was elected vice-president for Canada, of the Pioneer Women's Organization of America, at the sixteenth biennial convention, in Cleveland, Ohio.
— A. Gilbert



Mrs. Allen Tannenbaum, below, the former Miss Gloria Ann Shaffer, daughter of Mr. and Mrs. Michael Shaffer, 2720 Soissons Avenue, Montreal, graduated from McGill University, with a Bachelor of Science degree, with great distinction in the general course. She received the Delta Phi Epsilon Sorority Scholarship in 1956; the McGill Alumnae Scholarship in 1957; and took part in Combined Charities campaign; Freshman Reception Committee, Psychology Club; Pre-Medical Society; Biological Society; and Hillel Foundation. Mr. Tannenbaum is the son of Mr. and Mrs. Isadore Tannenbaum, 5583 Darlington Avenue.

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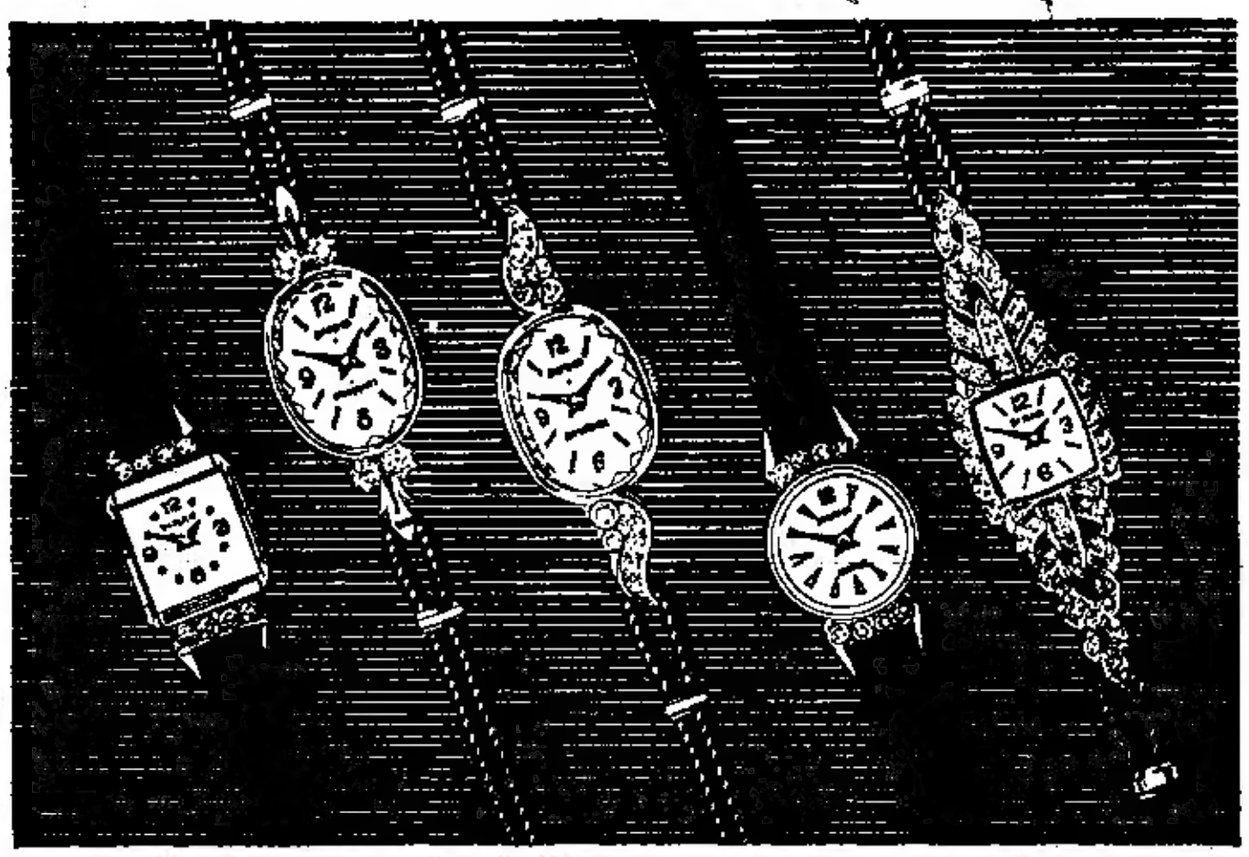

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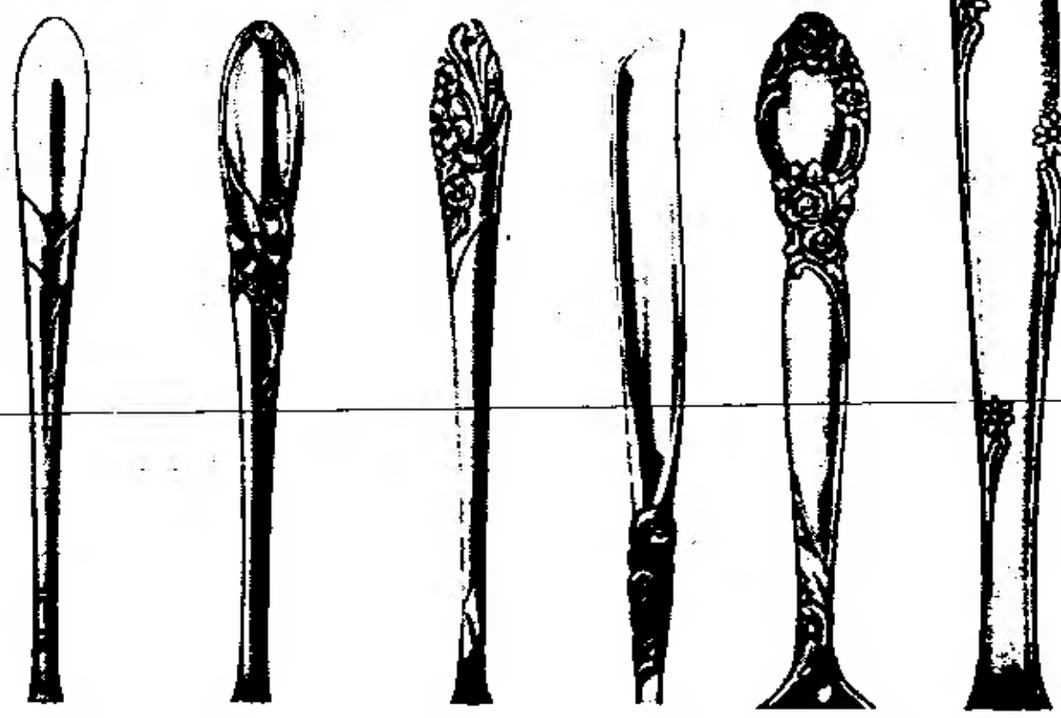

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Mrs. David Naiberg, 145 St. George Street, Toronto, left, is the former Miss Sharon Rubin, daughter of Mr. and Mrs. Edward Rubin, 49 Playfair Avenue. Mr. Naiberg is the son of Mr. and Mrs. Joseph Naiberg, 38 Timberlane Drive, Toronto.
—Ballard & Jarrett

Mrs. A. Cohen, 31 Flanders Road, Toronto, left, is the former Miss Vivian Teachman, daughter of Mr. and Mrs. Stanley Teachman, 31 Flanders Road. Mr. Cohen is the son of Mr. and Mrs. Harry Cohen, 57 Springmount Avenue.
—A. Gilbert

Mrs. Bernard Cass, 3888 Bathurst Street, Toronto, right, is the former Miss Marion Greenspan, daughter of Mr. and Mrs. Philip Greenspan, 17 Grimsthorpe Road. Mr. Cass is the son of Mr. and Mrs. Saul Cass, 635 Sheppard Avenue West.
—A. Gilbert

Mr. and Mrs. Charles Newman, 4700 Bourret Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have three sons and three daughters-in-law: Mr. and Mrs. Walter Newman, 4703 St. Catherine Road; Mr. and Mrs. Samuel Mark Newman, 6422 McLynn Avenue; Mr. and Mrs. Norman Newman, 4885 Melrose Avenue; a son-in-law and a daughter, Mr. and Mrs. Philip Tenny (Phyllis), 740 Kenaston Avenue; and ten grandsons: Bernard, Leonard, and Edward, sons of Mr. and Mrs. W. Newman; Michael and Brian, sons of Mr. and Mrs. S. M. Newman; Elliott and Arthur, sons of Mr. and Mrs. Norman Newman; and Larry, Robert, and Andrew Tenny.
—Hy Welt

Mrs. Gary Moscowitz, 6060 Dupuis Avenue, Montreal, left, is the former Miss Honey Fox, daughter of Mr. and Mrs. Harry Fox, 5218 Ponsard Avenue. Mr. Moscowitz is the son of Mr. and Mrs. Samuel Moscowitz, 7820 Stuart Avenue.

—Perl's Studio

Mrs. Jerry Seigel, right, is the former Miss Shirley Kahane, 640 Roselawn Avenue, Toronto; daughter of Mrs. L. Berlin, of England. Mr. Seigel is the son of the late Mr. and Mrs. J. Seigel.

—Graphic Artists

Mrs. Roy Snider, 939 Wilson Avenue, Toronto, left, is the former Miss Barbara Goldberg, daughter of Mr. and Mrs. Harry Goldberg, 102 Brookview Avenue. Mr. Snider is the son of Mr. and Mrs. Abraham Snider, 232 Viewmount Avenue.

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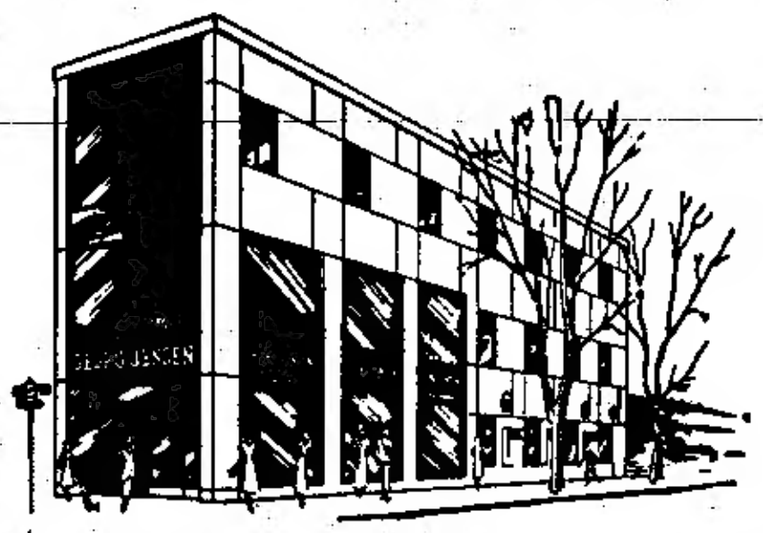

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Mrs. Ben. Freidman, left, 6442 Coolbrook Avenue, Montreal, is the former Miss Elvira Luther, daughter of Mr. and Mrs. Adolphe Berler, 5334 Newman Place. Mr. Freidman is the son of Mr. and Mrs. Able Freidman, 6885 Lemieux Avenue.

— William's

Mrs. Leonard Greenspoon, right, 4850 De Courtral Street, Montreal, is the former Miss Harriet Apple, daughter of Mr. and Mrs. George Apple, 834 Stuart Avenue. Mr. Greenspoon is the son of Mr. and Mrs. Harry Greenspoon, 2440 Bedford Road.

— M. Friedman


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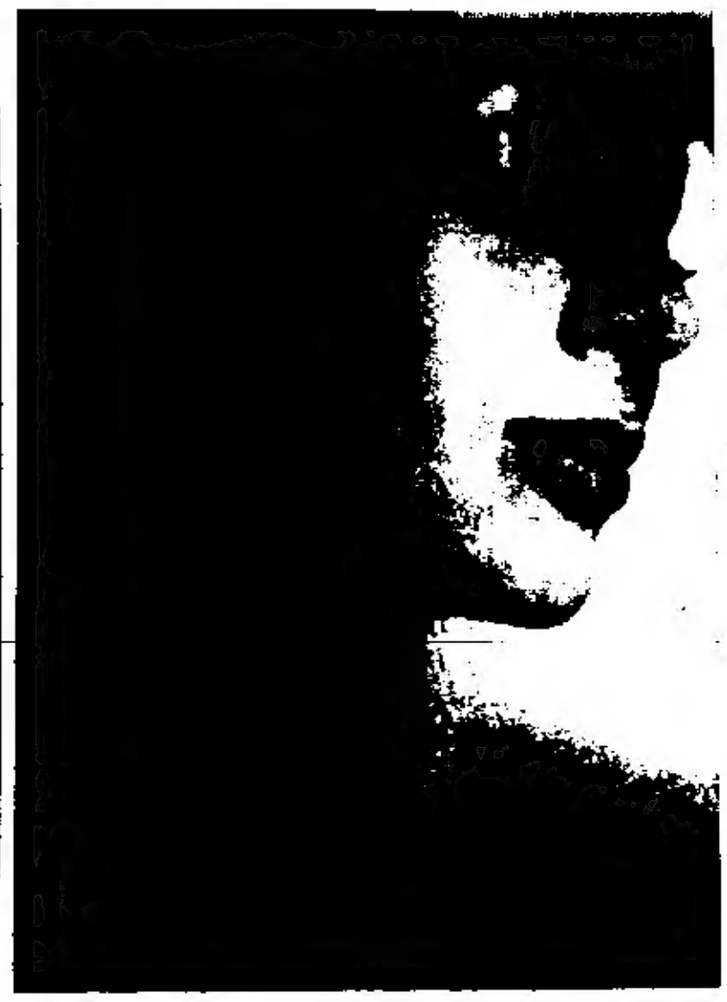
Mrs. Martin Lederman, below, 107 Redpath Avenue, Toronto, is the former Miss Marilyn Mazin, daughter of Mr. and Mrs. Joseph Mazin, 226 Delhi Avenue. Mr. Lederman is the son of Mr. and Mrs. Henry Lederman, 154 Poplar Avenue.

— Graphic Artists

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Mrs. Errol Tarnow, 83 Playfair Avenue, Toronto, left, is the former Miss Shirley Stone, daughter of Mrs. Molly Stone, 22 Arlington Avenue. Mr. Tarnow is the son of Mr. and Mrs. Philip Tarnow, 1189 Avenue Road.
—A. Gilbert

Mrs. Michael Farber, 921 Wilson Avenue, Toronto, right, is the former Miss Linda B. Gressberg, daughter of Mr. and Mrs. Joseph Gressberg, 63 Whitmore Avenue. Mr. Farber is the son of Mr. and Mrs. Samuel Farber, 41 Elm Ridge Drive.
—Graphic Artists

Mrs. David Aaron Efros, 5100 De Courtrai Avenue, Montreal, left, is the former Miss Lillian Rappaport, daughter of Mr. and Mrs. Phillip Rappaport, 5311 King Edward Avenue. Mr. Efros is the son of Mr. and Mrs. Hyman Efros, 5606 McLynn Avenue.
—Syd Torkin


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Howard Earl, aged four years, above, is the son of Mr. and Mrs. Arnold Cohen, 2850 Brinton Road, Montreal; grandson of Mr. and Mrs. Samuel Cohen, 6211 Lennox Avenue; and of Mr. and Mrs. Ben Weingarten, 4257 Esplanade Avenue; great-grandson of Mrs. H. D. Cohen, 4925 Montclair Avenue; and of Mrs. Rebecca Cons, 4833 Esplanade Avenue.
—Baby Charm

Jeffrey Michael, aged fourteen months, above, is the son of Mrs. Adele Silverton, 24 Invermay Avenue, Toronto.
—Morrison

Laurence, aged thirteen years, above, is the son of Mr. and Mrs. Irving Etcovitch, 4891 Isabella Avenue, Montreal; brother of Sue Ellen, ten years old; grandson of Mr. and Mrs. M. Etcovitch, of Montreal.
—Adolphe

Mark Garris, aged one year, below, is the son of Mr. and Mrs. Bram Vatch, 381 Alexis Nihon Boulevard, Montreal; grandson of Mr. and Mrs. Jack Dardrick, of that address; and of Mr. and Mrs. Harry Vatch, of Sherbrooke, Que.

—Baby Charm

Robert Paul, aged three years, below, is the son of Mr. and Mrs. Morris Botnick, 35 Wesdale Avenue, Toronto; brother of Ricki and Daniel, twins, aged sixteen months; grandson of Mr. and Mrs. Julius Botnick, 104 Westmoreland Avenue; and of Mr. and Mrs. Jack Stern, 79 Ridgevale Drive.

— Famous Studio

Jack Howard, below, aged thirteen years, is the son of Mr. and Mrs. S. Shein, 8593 Wiseman Avenue, Montreal; brother of Mrs. M. Beitchman, 8640 Stuart Avenue; Mrs. J. Caron, 5290 King Edward Avenue; Mrs. H. Finkelberg, 5622 McMurray Street; and Mrs. J. Halperin, of Rockaway, N.Y.; grandson of A. Cooperman, of Roumania.

—Lionel Miller

Peter, aged three years; and his sister, Thelma, five, left, are the children of Mr. and Mrs. Alec Fraiberg, 7035 Chester Avenue, Montreal; grandchildren of Mr. and Mrs. Louis Gruman, 6030 Cote St. Luc Road; and of Mr. and Mrs. George Fraiberg, 7037 Chester Avenue; great-grandchildren of Mr. and Mrs. Marcus Holzman, 363 Fairmount Street West; and of Mrs. Manya Gruman, 1051 St. Viateur Street West.

—Tante Liane Studio

Alan Murray, aged seven and one-half years, centre, far left, is the son of Mr. and Mrs. Ben Wax, 1340 Allan Avenue, Montreal; brother of Brenda Rochella, aged four years; and Shawn, six months; grandson of Mr. and Mrs. Max Wax, 4830 Barclay Avenue; and of Jack Karbelnik, 1340 Allan Avenue, and the late Mrs. Bessie Karbelnick.

—William's Studio

Hartley Len, aged twenty-one months, centre, left, is the son of Mr. and Mrs. Max Miltchin, 53 Alexis Boulevard, Toronto; brother of Albert, aged eighteen years; grandson of Mr. and Mrs. A. Freedman, 215 Wychwood Avenue.

—Elizabeth Cohen

Gary Lawrence, aged fourteen months, below, is the son of Mr. and Mrs. Nat Tannenbaum, 23 Sunbeam Avenue, Toronto; brother of Barbi Lynn, aged four years; grandson of Mr. and Mrs. Charles Klein, 115 Braemore Gardens.



—A. Gilbert


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George Hellinger, 5150 Hampton Avenue, Montreal, above, is national president of the Jewish Immigrant Aid Services of Canada.
— Eaton's

Albert Eaton, right, 3125 Maplewood Avenue, Montreal, is the president of the Eastern Region of the Jewish Immigrant Aid Services of Canada.

— Nakash

— Basil Zarov

Harry Greenwood, left, 3787 Cote des Neiges Road, Montreal, is national vice-president of the Eastern region of the Jewish Immigrant Aid Services of Canada.

John A. Geller, below, 16 Langhorne Place, Toronto, is president of the central region of the Jewish Immigrant Aid Services of Canada.

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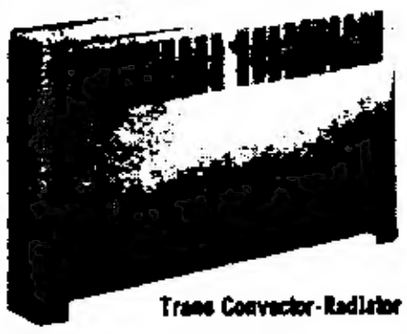

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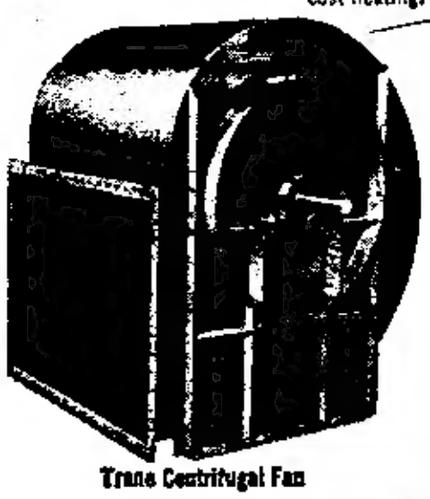

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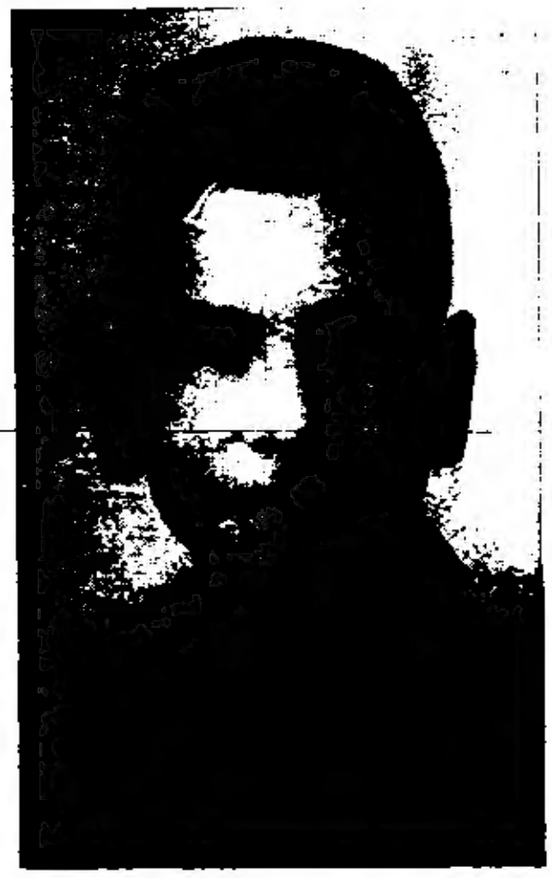
— George Peslar

Alan Grossman, M.P.P., right, 325 Rosemary Road, Toronto, is national vice-president-at-large of the Jewish Immigrant Aid Services of Canada.

Jack Shindman, left, 73 Heathdale Road, Toronto, is national treasurer of the Jewish Immigrant Aid Services of Canada.

— A. Gilbert

Lee Rosentzveig, above, 6244 Westbury Avenue, Montreal, is honourary national secretary of the Jewish Immigrant Aid Services of Canada.
— Drummond Photos



— Van Dyck

Jerry Segall, below, 4928 Ponsard Avenue, Montreal, is president of the board of trustees of the Jewish Immigrant Aid Services of Canada.

— D. Leonard

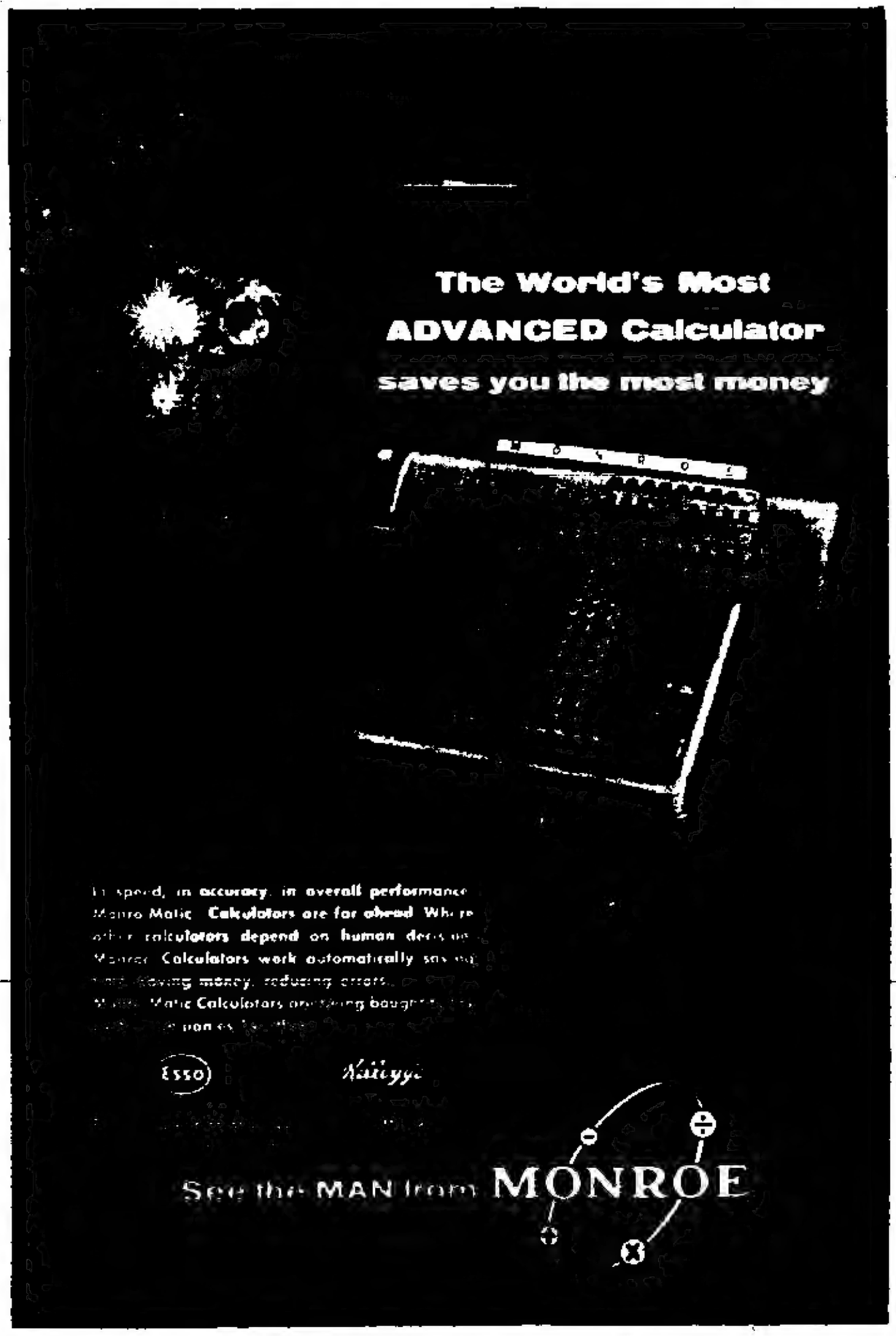
Lieut Mortimer Stein, left, son of Mr. and Mrs. Ben Stein, 225 Eden Road, Montreal; graduated from McGill University, with a Bachelor of Engineering degree, in mechanical engineering. He was president of the Sigma Alpha Mu Fraternity; a member of the Hillel Foundation, and the Inter Fraternity Council; Engineering Institute of Canada; Society of Automotive Engineering; was chairman of the Inter-Fraternity Council Christmas party; on the freshman reception committee; and Hillel convention; and played intra-mural volleyball; and was Combined Jewish Appeal revision chairman for the year 1959.

David I. Pressman, above, 4697 Mackenzie Avenue, Montreal, graduated from McGill University with a degree of Bachelor of Architecture degree. He was the winner of the Philip J. Turner prize in Building Construction in the second year, for obtaining the highest mark in that subject; and held a National Council of Jewish Women Bursary for two years; and a Bnai Brith Bursary for one year; and was awarded Dominion Provincial Bursaries for three years. He was a member of Hillel and also participated in the Buckminster-Fuller Geodesic Dome Project. He is married to the former Miss Lottie Dennis Weisshon, formerly of Toronto, Ont., and Quebec City. They have two children, Linda Ann, aged twelve; and Eric Lee, nine, whose photograph is at left. They are the grandchildren of the late Mr. and Mrs. A. Weisshon, of Quebec City, and of Mrs. M. Pressman of Phoenix, Arizona and the late L. Pressman, of Toronto, Ont.

Dr. Joseph Kage, above, 321 de l'Epee Avenue, Montreal, is national executive director of the Jewish Immigrant Aid Services of Canada.
— D. Leonard

Irwin Berel Rosen, below, son of Mr. and Mrs. Joseph Rosen, 730A, Champagneur Avenue, Montreal, graduated from the University of Montreal, in the Faculty of Pharmacy, and is now continuing his studies toward a Licentiate of Pharmacy. He was a member of Hillel Foundation.

— Landry Studio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Miss Elizabeth Szpiro, far right, daughter of Mr. and Mrs. Jacob Szpiro, 430 Willowdale Avenue, Montreal, received a Bachelor of Business Administration degree from the University of Miami. A graduate of Strathcona Academy in Montreal, Miss Szpiro attended McGill University before going to the University of Miami. She was secretary of the UN International Club; editor of the Psi News; and belonged to Gamma Alpha Chi, women's national professional advertising sorority; and to Hillel Foundation.

Philip J. Rosenberg, 32 Southgate Avenue, Toronto, right, the son of Mr. and Mrs. Max Rosenberg, 85 Hove Street, graduated from the Faculty of Pharmacy at the University of Toronto. He took part in soccer, volleyball, basketball, waterpolo, and football; was in Open House; was grand ball chairman of his fraternity, Rho Pi Phi. He is married to the former Miss Evelyn Mitchell, daughter of Mr. and Mrs. Ben G. Mitchell, 32 Southgate Avenue. They have a daughter, Susan Jaye, aged eighteen months.

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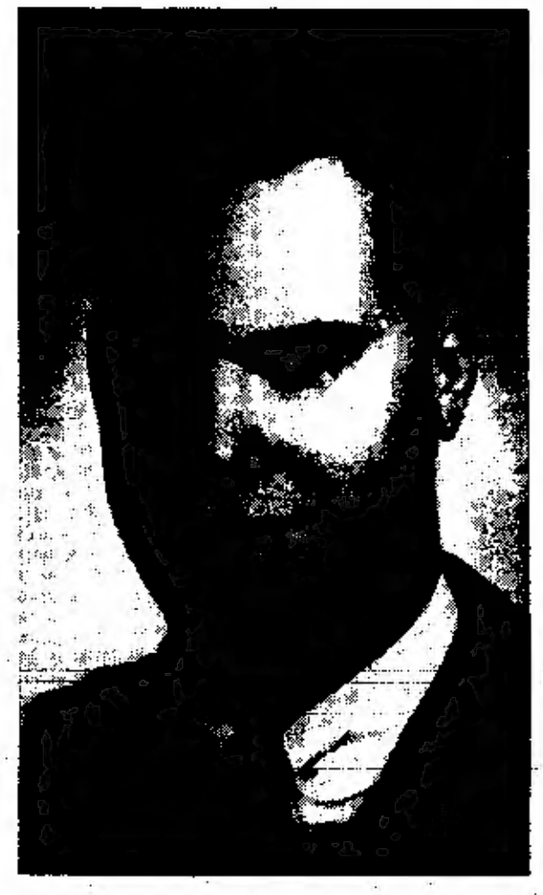
Gilbert Rose, below, son of Mrs. Jenny Rose, 23 Park Hill Road, Toronto, and the late Nathan Rose, graduated from the Faculty of Pharmacy, University of Toronto. He took part in Rho Pi Phi Fraternity; played volleyball and ping-pong; and played the clarinet in the University of Toronto band.



Martin Donald Bogante, above, son of Jack R. Bogante, Q.C., and Mrs. Bogante, 4252 Hingston Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree and with distinction in the General Course. He is a member of Phi Epsilon Fraternity and was active in the Player's Club; Psychology Club; and Hillel Foundation. He is now in the Faculty of Law at McGill University.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Miss Esther Steinberg, above, is the daughter of Mr. and Mrs. Max Steinberg, 752 Rockland Avenue, Montreal; sister of Stephen, aged thirteen years.

— Adolphe Studios

Mrs. Allan Freedman, above, 4000 Dupuis Avenue, Montreal, is the former Miss Frances Schanfield, daughter of Mr. and Mrs. Albert Schanfield 4330 La Peltrie Street. Mr. Freedman is the son of Louis Freedman, Q.C., and Mrs. Freedman, 6608 Nice Road.

— Posen Studio

Mrs. Ruby Herscovitch, right, 4955 Bourret Avenue, Montreal, is the former Miss Rhoda Bautel, daughter of Mr. and Mrs. Charles Bautel, 836 Pratt Avenue; Mr. Herscovitch is the son of Mr. and Mrs. T. A. Herscovitch, 6532 Mountain Sights Avenue.

— David's Photo


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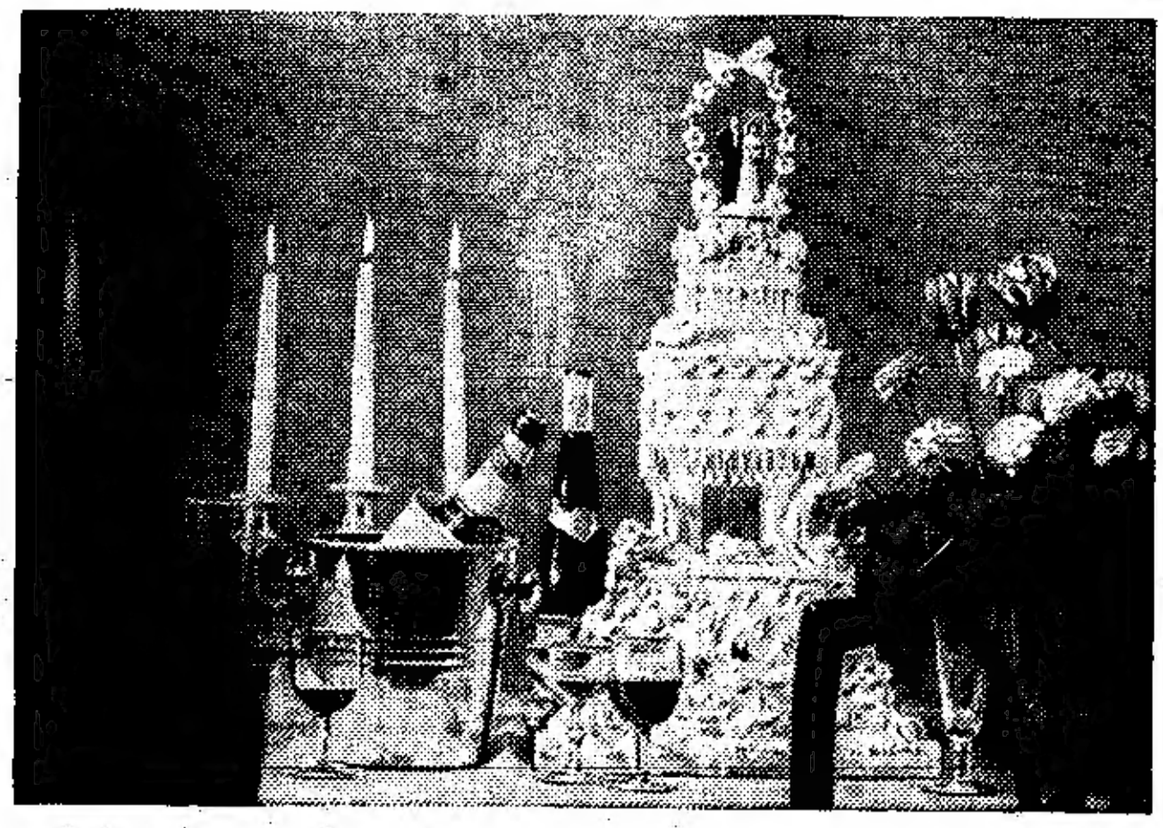


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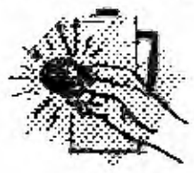
More instant-sudsing soap than any other scouring pad Only S.O.S. is interwoven to hold its shape...holds its soap  S.O.S. is so strong, yet pliable—cleans every corner for you! With S.O.S. you finish faster

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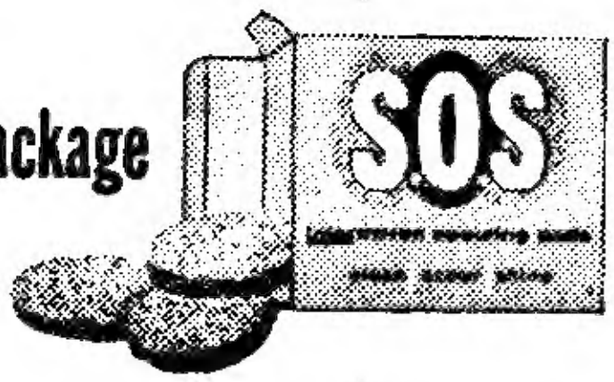

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Leonard, thirteen years old; Annette, below left, ten; and Rona Toby, above, seven, are the children of Mr. and Mrs. Michael Nirenberg, 1818 North Avenue, Montreal; grandchildren of Mrs. Leah Engelberg, 3185 Van Horne Avenue, and the late Leo Engelberg; and of the late Mr. and Mrs. L. Nirenberg, of Brest, Poland. — Rainier

Joan Wilma, right, aged fifteen years, is the daughter of Mr. and Mrs. A. Babins, 6210 Deacon Road, Montreal; sister of Mrs. Allan Silverman (Beverley), 2695 Goyer Avenue; granddaughter of Harry Schafer, of Montreal. — Color Studio

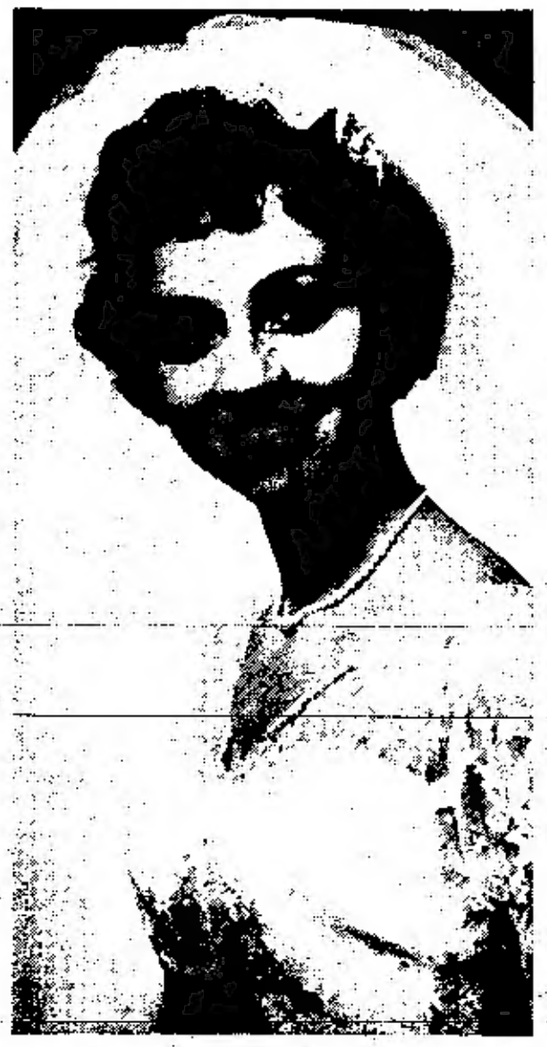
Mrs. Bernard P. Ceresne, 3388 Bathurst Street, Toronto, is the former Miss Marilyn Greenberg, daughter of Mrs. Sari Greenberg, 906 Briar Hill Avenue, Toronto; and of the late Samuel Greenberg. Mr. Ceresne is the son of Mr. and Mrs. Louis Ceresne, 37 Brookview Drive, Toronto. — Graphic Artists

Mrs. Thomas Pruskin, 23 Yeomans Road, Toronto, left, is the former Miss Nancy Gotlieb, daughter of Mr. and Mrs. Irving Gotlieb, 23 Yeomans Road, Toronto. Mr. Pruskin is the son of Mr. and Mrs. William Pruskin, London, England.

— A. Gilbert

Mrs. Sheldon Weingarten, 836 Roselawn Avenue, Toronto, above, is the former Miss Norma Levinson, daughter of Mr. and Mrs. Samuel Levinson, of Port Perry, Ontario. Mr. Weingarten is the son of Mr. and Mrs. Joseph Weingarten, 144 Elm Ridge Drive.

— A. Gilbert

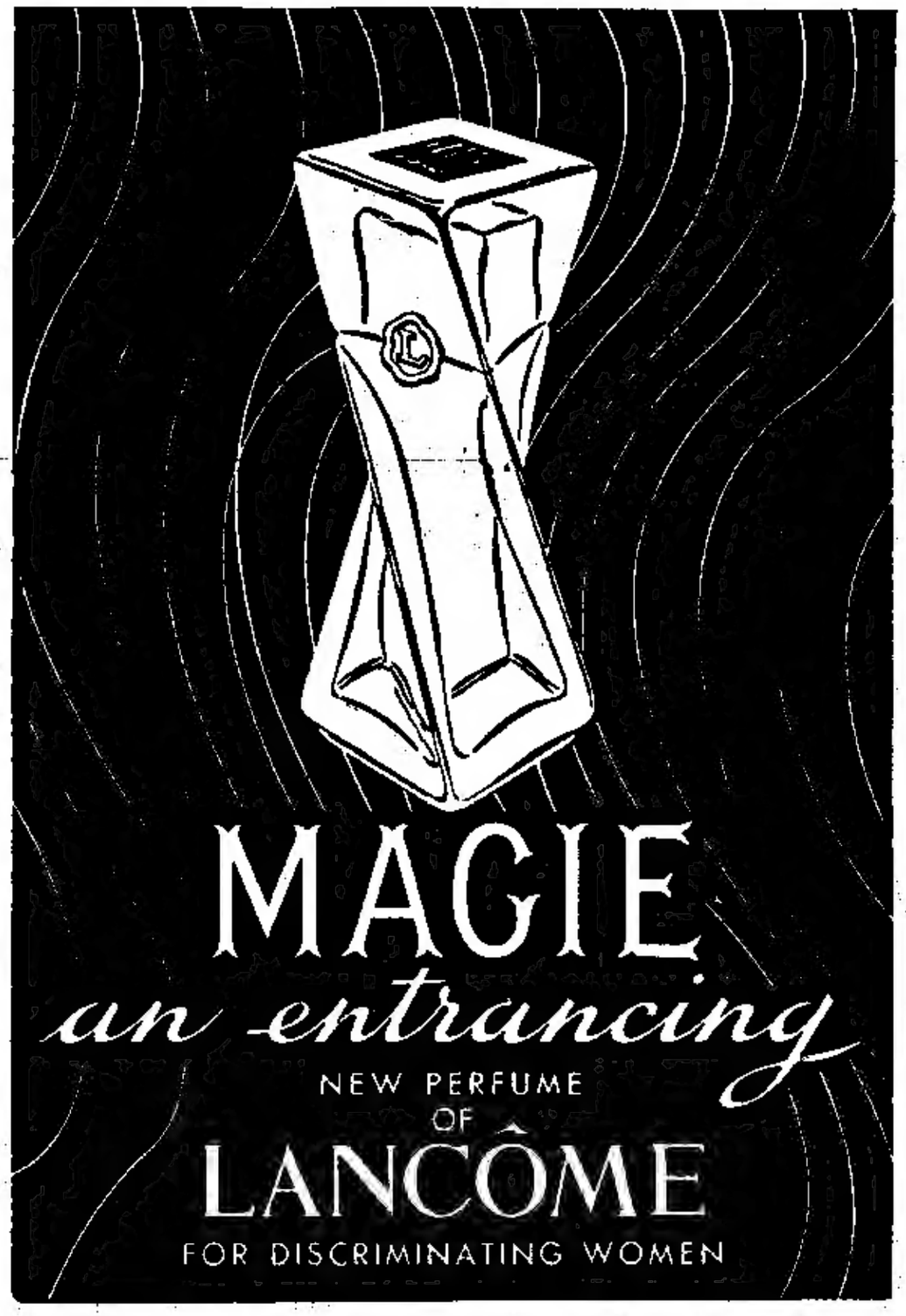


Mrs. Gordon Wolfe, left, of Toronto, Ont., is the former Miss Linda Cowan, daughter of Dr. and Mrs. Roydon Cowan, 560 Bathurst Street, Toronto. Mr. Wolfe is the son of Mr. and Mrs. Maxwell Wolfe, 29 Flanders Road, Toronto.

— A. Gilbert

Mrs. Samuel Litz, 1002 Lawrence Avenue East, Toronto, right, is the former Miss Esther Weingarten, daughter of Mr. and Mrs. Aaron Weingarten, 300 Hillhurst Boulevard. Mr. Litz is the son of Mr. and Mrs. Harry Litz, 91 McAllister Road.

— A. Gilbert

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Mrs. Marvin D. Lipton, 1862 Bathurst Street, Toronto, is the former Miss Pearl Siegel, daughter of Mrs. Shirley Siegel, 50 Major Street. Mr. Lipton is the son of Mr. and Mrs. Morris Lipton, 311 Rosemary Road.

— Graphic Artists

Mark Andrew, about two years, below, is the son of Mr. and Mrs. Leonard Wasdman, 5728 Elfridge Avenue, Montreal; grandson of Mr. and Mrs. Harschel Levine, 2765 Maplewood Avenue; and of Mr. and Mrs. William Wasdman, 140 Dufferin Road; great-grandson of A. Friedlander, 2716 Seissons Avenue.

— Tante Liane Studio

Mrs. Gordon Baker, of Detroit, Mich., above, formerly of Toronto, is the former Miss Harriet Urowitz, daughter of Mr. and Mrs. Jack Urowitz, 20 DeQuincy Boulevard. Dr. Baker is the son of Mr. and Mrs. David Baker, 1852 Bathurst Street.


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*(That's a nipper)*

*Or what the English eat for breakfast*
*(That's a kipper)*

*A chipper isn't a puppy, even a terrier*
*(That's a yipper)*

*Or what you turn pancakes with*
*(That's a flipper).*

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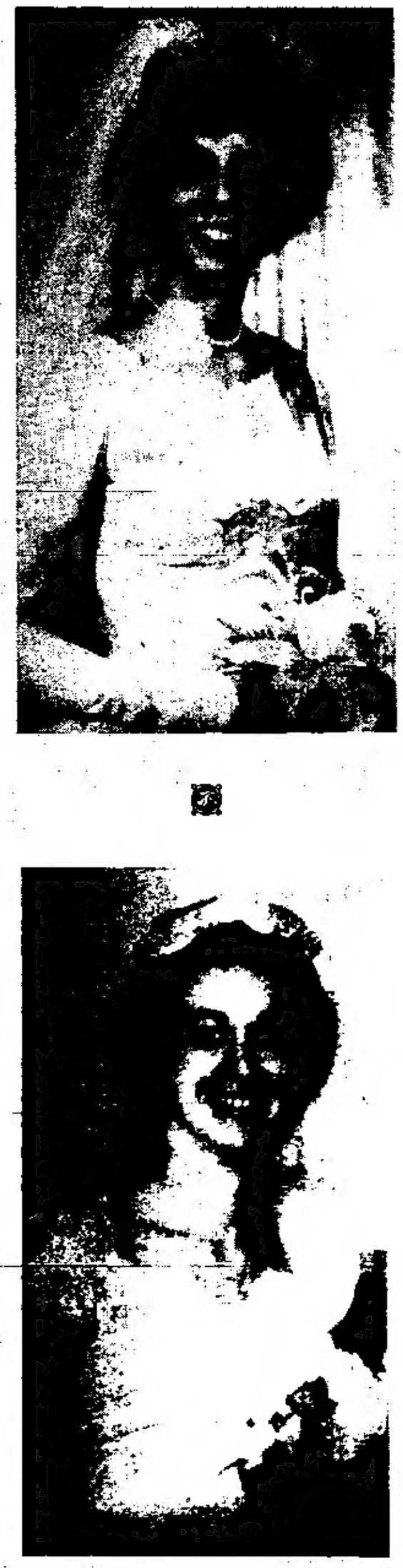
Mrs. Allan Coleman Snider, 30 Upper Canada Drive, Toronto, top left, is the former Miss Bernice Rivkin, daughter of Dr. and Mrs. Herman Rivkin, 35 Rosemary Lane. Mr. Snider is the son of Mr. and Mrs. Harry Snider, 15 Croydon Road.

—Robert McMichael



Mrs. Daniel S. Miller, 6300 Lennox Avenue, Montreal, lower left, is the former Miss Lois Pamela Moses, daughter of Mr. and Mrs. Arthur Moses, 4917 Jean Brillant Avenue. Mr. Miller is the son of Mr. and Mrs. Harry Miller, 443 Willowdale Avenue.

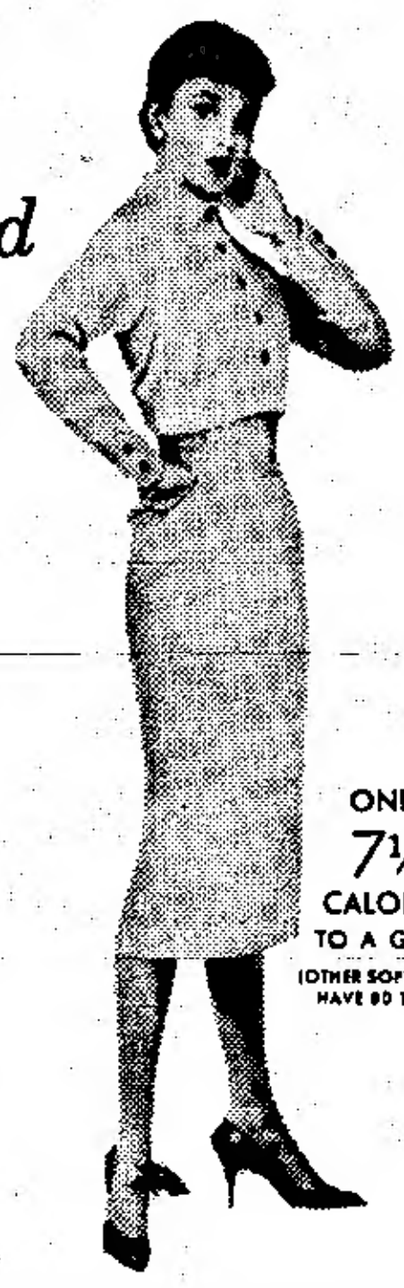
—William's Studios



Mrs. Ely Pollack, 411 Wilson Avenue, Toronto, bottom left, was Miss Shirley Persefsky, daughter of Mrs. Morris Brown, 9 Collinson Boulevard; and of Jack Persefsky. Mr. Pollack is the son of Mr. and Mrs. Nathan Pollack, 43 Brightwood Street.

—Dale


*what every girl should know:*



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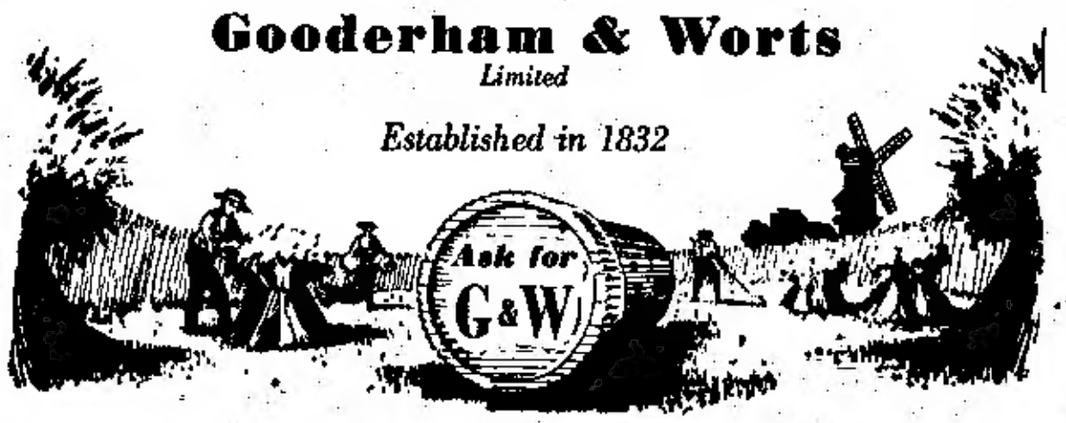
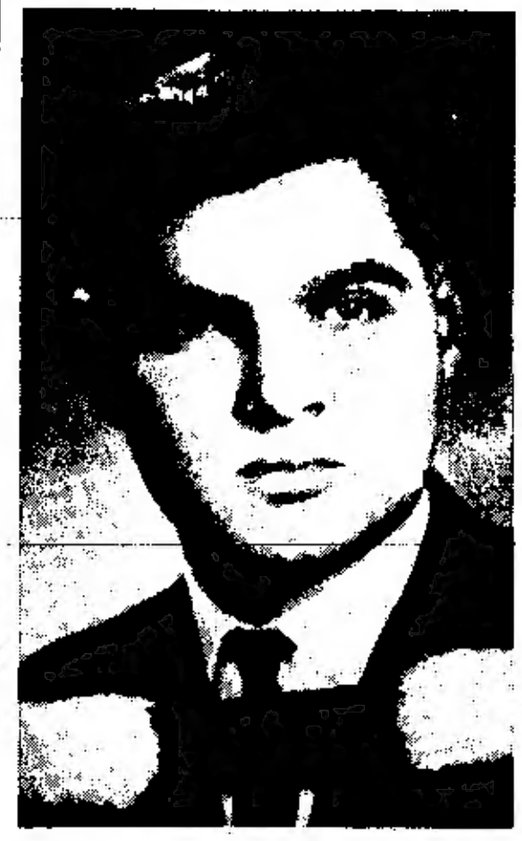
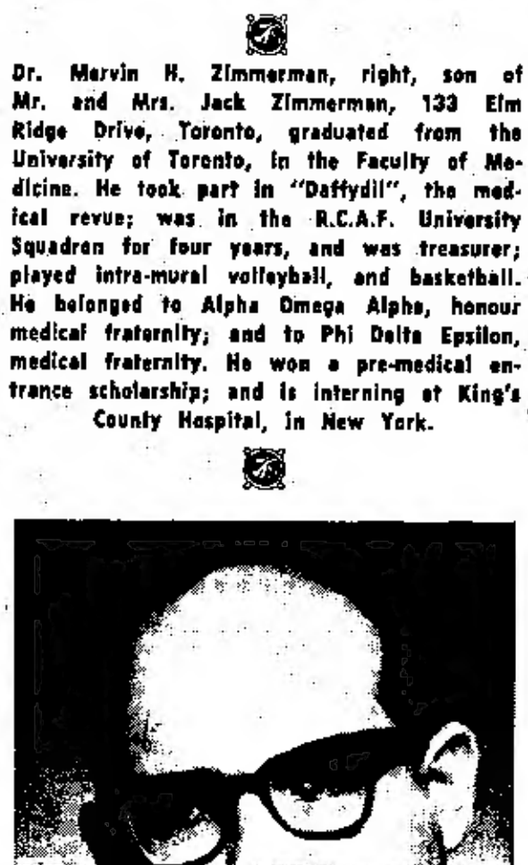






Sheldon A. Rosenberg, left, son of Mr. and Mrs. Martin Rosenberg, 399 Castlefield Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He took part in University College volleyball and basketball; was warden and on the executive of Beta Sigma Rho Fraternity, having held committee posts each year. He is at Osgoode Hall, studying law.



Dr. Marvin H. Zimmerman, right, son of Mr. and Mrs. Jack Zimmerman, 133 Elm Ridge Drive, Toronto, graduated from the University of Toronto, in the Faculty of Medicine. He took part in "Daffydil", the medical revue; was in the R.C.A.F. University Squadron for four years, and was treasurer; played intra-mural volleyball, and basketball. He belonged to Alpha Omega Alpha, honour medical fraternity; and to Phi Delta Epsilon, medical fraternity. He won a pre-medical entrance scholarship; and is interning at King's County Hospital, in New York.

Dr. Harold Kravitz, left, son of Mr. and Mrs. B. Kravitz, 39 Nassau Street, Toronto, graduated from the Faculty of Medicine at the University of Toronto, and had previously received a Bachelor of Science degree in pharmacy. He is a member of Phi Delta Epsilon, medical fraternity; played intra-mural basketball and volleyball; received a letter in athletics; and acted in "Daffydil", the medical revue. He is interning at Cedars of Lebanon Hospital, in Los Angeles, Calif.

Maxwell Brotman, left, below, and his brother, Aaron Brotman, right, below, sons of Mr. and Mrs. Jack Brotman, 1780 Van Horne Avenue, Montreal, graduated from McGill University with Bachelor of Commerce degrees. They are studying for Chartered Accountancy degrees; and are members of the Hillel Foundation at McGill. They are two of triplet brothers, the third being Nathan Brotman.

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Martin Charles Raff, far left, son of Dr. and Mrs. David Raff, 622 Murray Hill Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree, and the Lieutenant-Governor's Gold Medal for great distinction in the general course. He was a University Scholar all through his course; was vice-president of Zeta Beta Tau fraternity; a member of the Debating Union; on the intra-mural championship football team; is in the Faculty of Medicine at McGill University.

Barry M. Richman, left, the son of Mr. and Mrs. Edward Richman, 4635 Harvard Avenue, Montreal; received his Bachelor of Commerce degree from McGill University in 1958; his Masters' degree in Business Administration in June, from Columbia University. Mr. Richman was awarded the $2700 Samuel Bronfman Doctoral Fellowship by Columbia University. This is the highest award given by the Columbia Business School, and is awarded to students who show promise of becoming leaders in the field of democratic business enterprise. He is studying for his Ph.D. degree at Columbia.

Gerald Biderman, above, son of Mr. and Mrs. Alex Biderman, 1306 St. Clair Avenue West, Toronto, graduated from the University of Toronto, Faculty of Pharmacy.

Dr. Henry Ross, above, son of Mr. and Mrs. Jack Ross, 560 Delcraine Avenue, Toronto, graduated from the Faculty of Dentistry at the University of Toronto. He is a member of Alpha Omega Fraternity.

Harvey F. Kolodny, below, son of Mr. and Mrs. Jack Kolodny, 2220 Lafortune Street, Montreal, graduated from McGill University with a Bachelor of Engineering degree in Electrical Engineering. He took part in the Red and White Revue; Liberal Club; worked on the McGill Daily; and was on boxing and water-polo teams; and is studying at Metropolitan Vickers, in Manchester, England, on an Overseas Scholarship.

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Neil Caplan, aged thirteen years, above, is the son of Mr. and Mrs. Nathan Caplan, 7825 Birnam Avenue, Montreal; brother of Donald, nine and one-half years old; grandson of Mrs. Rachel Singer, 77 De L'Epee Avenue, and the late David Singer; and of Mr. and Mrs. Frank Caplan, 4880 Plamondon Avenue.
— Peri's Studio

Joel Lindover, below, is the son of Mr. and Mrs. H. Lindover, 1351 Lajoie Avenue, Montreal; brother of Lionel, aged fifteen years; Norman, seven; Kitty, six; grandson of Mrs. Norman Rosenberg, 1351 Lajoie Avenue, and late Norman Rosenberg; and of Samuel Lindover; and the late Mrs. Pepi Lindover.
— Society Studio

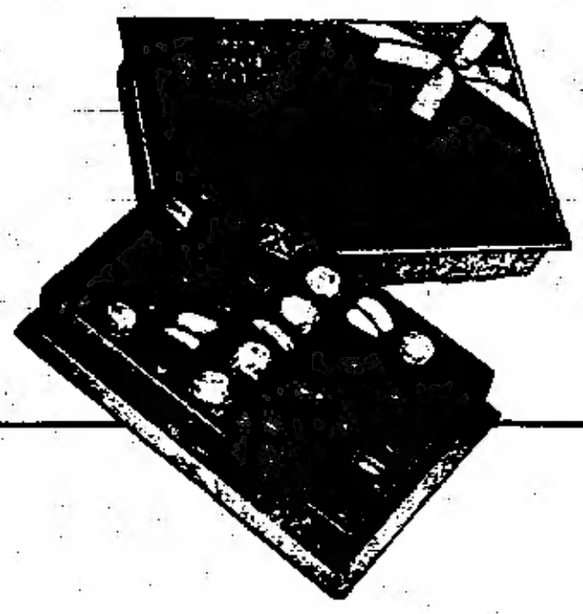
David Hyman, aged thirteen years, left, is the son of Mr. and Mrs. Saul Brookman, 817 Wilder Avenue; brother of Miss Sandra Brookman; grandson of the late Mr. and Mrs. M. Margolese; and of the late Mr. and Mrs. David Brookman; all of Montreal.

olly, aged thirteen years, above, is the on of Mr. and Mrs. Max Cohen, 483 St. Joseph Boulevard West, Montreal; brother of Jack Cohen; grandson of Mr. and Mrs. David Steinberg, 4625 Plamondon Avenue.
— Star Photo

Howard, aged thirteen years, right, is the son of Mr. and Mrs. Nathan Roth, 5692 Jeanne Mance Street; Montreal; brother of Mrs. Milton Rome (Elizabeth), of Pittsfield, Mass.; and Arthur Roth.
— Peri's Studio

Confirmation class of Temple Emanu-El, in Montreal, is, left to right, front row: Susan, daughter of Mr. and Mrs. Stanley Handman, 4410 Hampton Avenue; Sharon, daughter of Max Roth, 3 Bellevue Avenue; Brenda, daughter of Mr. and Mrs. Ben Smiley, 5008 Victoria Avenue; Fern, daughter of Mr. and Mrs. Victor Boksen, 2415 Valade Street; Eve, daughter of Mr. and Mrs. Frank Nash, 2037 Mansfield Street; Marlene, daughter of Mr. and Mrs. William C. Zack, 2274 Mantha Street; Dr. Harry J. Stern, Rabbi; Donna, daughter of Mr. and Mrs. Jack Wexler, 7904 Guelph Road; Faith, daughter of Mr. and Mrs. Leonard Silver, 3007 Brighton Avenue; Sherrill, daughter of Mr. and Mrs. A. Abe Dectar, 3714 Westmount Boulevard; Melissa, daughter of Mr. and Mrs. Louis Weiss, 4440 Cavendish Avenue; Gail, daughter of Dr. and Mrs. Myer Goffman, 4455 Girouard Avenue; Ellen, daughter of Mr. and Mrs. Ralph Greenberg, 403 Dufferin Road; Second row, left to right: Michael, son of Mr. and Mrs. Joseph J. Cooper, 600 Victoria Avenue; Arthur, son of Mr. and Mrs. Reuben Ginsberg, 444 Dufferin Road; Robert, son of Mr. and Mrs. David H. Lisser, 18 DeCassen Road; Paul, son of Mr. and Mrs. Dean M. Kerner, 4778 Circle Road; Cynthia, daughter of Mr. and Mrs. Norman Rill, 3762 Westmount Boulevard; Barbara, daughter of Mr. and Mrs. Lloyd Davis, 3 Bellevue Avenue; Leland, daughter of Mr. and Mrs. Jack Rubin, 8587 Mayrand Avenue; Stephen, son of Mr. and Mrs. Albert Conroy, 4164 Kensington Avenue; Michael, son of Mr. and Mrs. Harry Stibbe, 1749 Boudrias Street; Charles, son of Mr. and Mrs. Mark Stein, 4355 Kingston Avenue; Michael, son of Mr. and Mrs. Samuel Schwartz, 4619 Michel Bibaud Street; Mark, son of Mr. and Mrs. Percy Abelsen, 449 Portland Avenue. Back row, left to right: Marc, son of Mr. and Mrs. A. George Goldberg, 619 Roslyn Avenue; Fred, son of Dr. and Mrs. Albert V. Simon, 4895 Mira Road; Michael, son of Mr. and Mrs. Joseph M. Bambiger, 4482 Circle Road; Randy, son of Mr. and Mrs. Peter Hoffman, 4590 Mariette Avenue.

— Jack Markow

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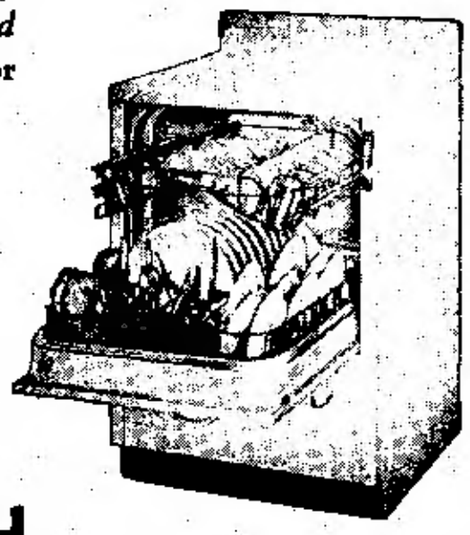

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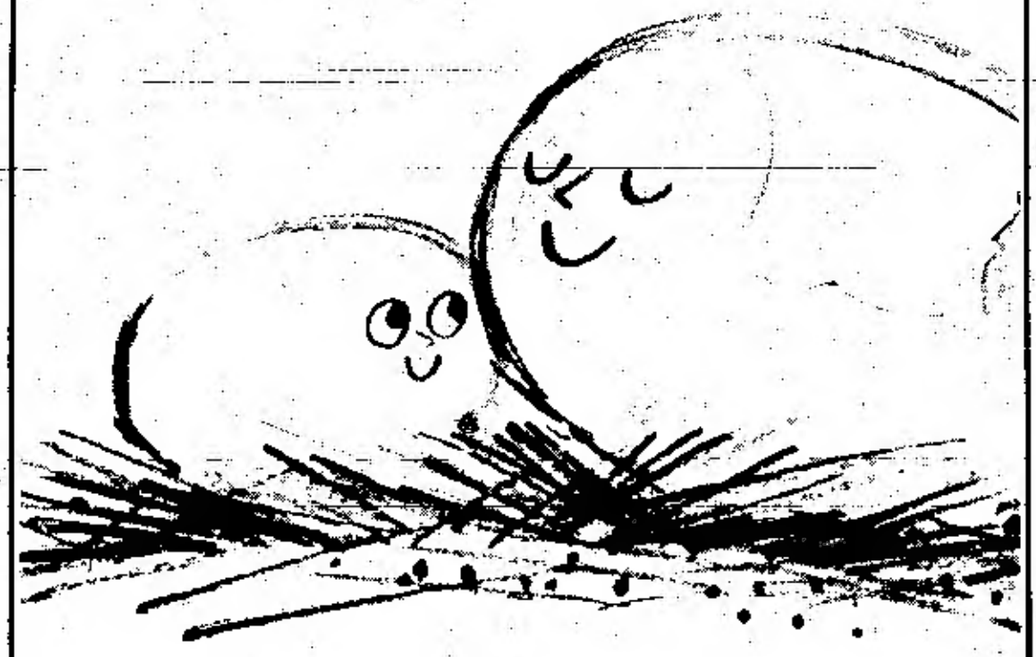

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Miss Elaine Barbara Cass, left, daughter of Mr. and Mrs. A. Cass, 225 Haddington Avenue, Toronto, graduated from the University of Toronto, in the School of Physical and Occupational Therapy. She took part in bowling; in "Daffydil", the medical revue, in "Dentatics"; in Hillel Foundation.

Miss Renee L. Sholhet, right, daughter of Mr. and Mrs. Arthur Sholhet, 27 Duncannon Drive, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. She took part in badminton; the History Club; in "Carbon Copies".

Miss Gloria Borden, below, daughter of Mr. and Mrs. Harvey S. Borden, 687 Briar Hill Avenue, Toronto, graduated from the University of Toronto, in the faculty of general arts. She is at the Ontario College of Education.

Miss Sheila Grad, above, daughter of Mr. and Mrs. Norman Grad, 103 Bombay Avenue, Toronto, graduated from the University of Toronto, Faculty of Pharmacy, with first class honours. She took part in bowling and volleyball.

Ronald, aged nine years, and Terry, five, left, are the children of Mr. and Mrs. Isidore Fogel, 4865 Prince of Wales Avenue, Montreal; grandchildren of Samuel Rabinovitch, 4601 Maplewood Avenue; and of Samuel Fogel, 5132 Lacombe Avenue.
— Color Studio

Mrs. Gordon Druker, of Toronto, Ont., left, is the former Miss Binnie Sherrill Kanigsberg, daughter of Mr. and Mrs. Moe L. Kanigsberg, 4342 Wilson Avenue, Montreal. Mr. Druker is the son of Mr. and Mrs. Frank Druker, 5606 Lavoie Avenue.
— Drummond Photos

Mrs. Alvin Caplan, of New York; right, is the former Miss Eleanor Daichman, daughter of Mr. and Mrs. Bernard Daichman, 8582 Stuart Avenue, Montreal. Mr. Caplan is the son of Mr. and Mrs. B. Caplan, of New York.
— Perl's Studio

Mrs. Martin Bornstein, 4110 Bathurst Street, Toronto, below, is the former Miss Myrna Louise Swartz, daughter of Mr. and Mrs. Edward Swartz, 1602 Bloor Street West. Mr. Bornstein is the son of Mr. and Mrs. Harold Bornstein, 523 Bedford Park Avenue.
— A. Gilbert

Mrs. Steven Friedlich, 494 Avenue Road, Toronto, below, is the former Miss Joyce Tenenbaum, daughter of Mr. and Mrs. Aaron Tenenbaum, 22 Shallmar Boulevard. Mr. Friedlich is the son of Mr. and Mrs. Lewis L. Friedlich, 30 Braemar Avenue.
— A. Gilbert

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Jay Rumanek, above, son of Mr. and Mrs. Joseph H. C. Rumanek, 1905 St. Germain Boulevard, Montreal, graduated from McGill University with a Bachelor of Arts degree, and is now in the Faculty of Law there. He was a member of Hillel Foundation; Psychology Club; on the executive of the Philosophical Society; the Jazz Society; and played intra-mural athletics.

Richard Mark Shatz, above, son of Mr. and Mrs. Jerry Shatz, 310 Dufferin Road, Montreal, graduated from McGill University, with a Bachelor of Science degree, and is now in the Faculty of Medicine at the University of Saskatchewan. He was a member of Zeta Beta Tau fraternity; took part in McGill Winter Carnival; Psychology Club; and Pre-Medical Society.

Melvin Charles Zwaig, left, son of Mr. and Mrs. Abe Zwaig, 6412 Clanranald Avenue, Montreal, graduated from Sir George William's College with a Bachelor of Commerce degree, and is continuing towards a Chartered Accountancy degree. In 1955 to 1957, he received continuation scholarships; in 1957, the Riddell, Stead, Graham, Hutchison Service Award; and was on the Dean's Honour List; in 1958, the National Office Management Association Award for high proficiency. He was cultural chairman of Hillel Foundation; and president in 1956; was vice-president of the Student Zionist Organization; and president in the final year.

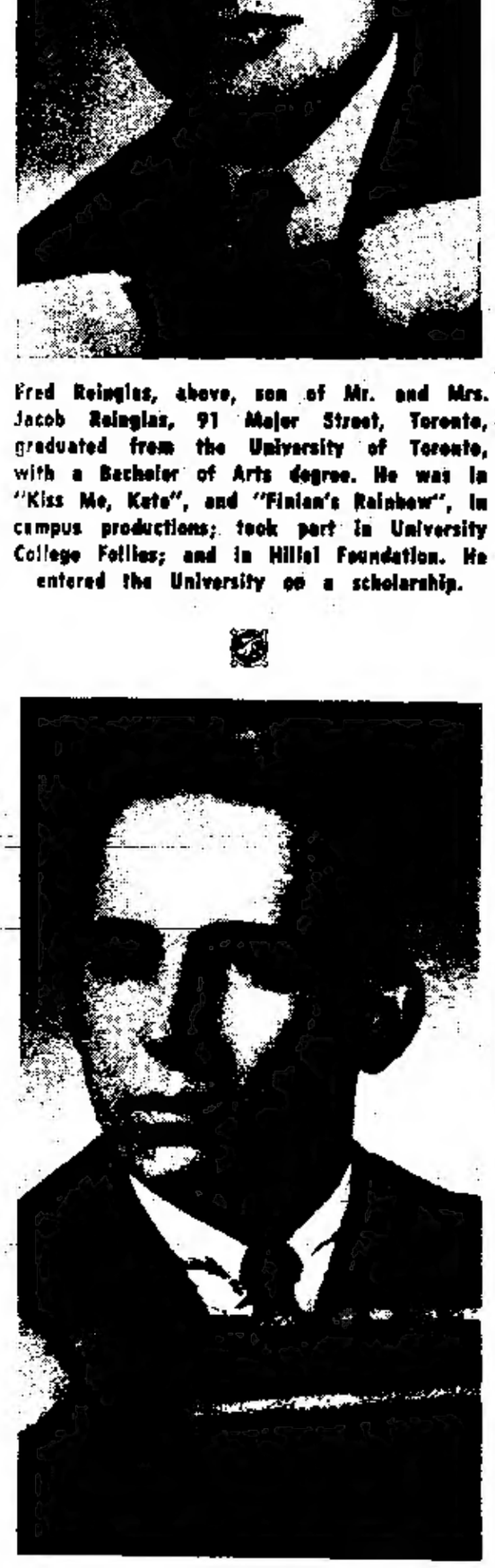
Murray J. Shtal, below, son of Mr. and Mrs. Sheldon Shtal, 325 Brunswick Avenue, Toronto, graduated from the University of Toronto in the Faculty of Arts. He is now at [illegible]

Irving M. Himel, left, son of Mr. and Mrs. Benjamin Himel, 675 Briar Hill Avenue, Toronto, graduated from the University of Toronto in the Faculty of Arts.

David Grader, left, son of Mr. and Mrs. A. Grader, 120 Richview Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He took part in Table Tennis Club; was in Hillel Foundation; was financing chairman of World University Service "treasure van"; is now at Osgoode Hall. His brother, Dr. Joseph Grader, received a degree in the Faculty of Medicine.

Fred Reinglas, above, son of Mr. and Mrs. Jacob Reinglas, 91 Major Street, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He was in "Kiss Me, Kate", and "Finian's Rainbow", in campus productions; took part in University College Follies; and in Hillel Foundation. He entered the University on a scholarship.

William Kotansky, 3360 St. Catherine Road, Montreal, above, son of Mr. and Mrs. M. Kotansky, 4934 Kent Avenue, graduated from McGill University with a Bachelor of Architecture degree. He played intra-mural basketball. He is married to the former Miss Evelyn Smith, daughter of Mrs. H. Smith, 11870 Philippe Hebert Street, and the late Mr. Smith.



George Sheldon Grosfern, above, son of Mr. and Mrs. Samuel Grosfern, 5593 Phillips Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He is studying for a Chartered Accountancy degree there. He was a member of Phi Epsilon Pi Fraternity; and Hillel Foundation.

Irving Fish, left, son of Mr. and Mrs. Samuel Fish, 2780 Bedford Road, Montreal, graduated from McGill University with a Bachelor of Science degree, and is now in the Faculty of Medicine at Dalhousie University, in Halifax, N. S. He was sports editor of the McGill Daily; member of the Students' Athletic Council; publicity chairman of Pre-Medical Society; chairman of the Outside Athletics Committee of the Inter-Collegiate Athletics Council; belonged to Hillel Foundation; holds gold and silver Daily awards; and a Students' Executive Council award.

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Jeffrey Nathan, right, is the son of Mr. and Mrs. William R. Mandlsohn, 29 Acton Avenue, Toronto; brother of Miss Beverley Lorraine Mandlsohn; Anita Honey, aged eleven years; Ronald Joseph, eight; and of Lawrence Marvin, three; grandson of Mr. and Mrs. A. Mandlsohn, 1 Euphrasia Avenue; and of Mrs. Isaac Rosenzweig, 125 Waterloo Avenue, and the late Isaac Rosenzweig, who was present at the bar-mitzvah, but died shortly afterwards.

— A. Gilbert

Howard, aged thirteen years, far right, is the son of Mr. and Mrs. M. Bergman, 675 McEachran Avenue, Montreal; brother of David and Lawrence; grandson of Mr. and Mrs. Jack Karpman, 1350 Lajoie Avenue; and of the late Mr. and Mrs. N. Bergman; great-grandson of Mrs. E. Karpman, of Montreal.

— Posen


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Sheldon, aged one year, above, is the son of Mr. and Mrs. A. Benton Lewis, of Miami, Florida; grandson of Mr. and Mrs. Frank L. Singer, 5252 King Edward Avenue; and of Mrs. Toba Lewis, 6222 Westbury Avenue; all of Montreal.

Susan Fern, aged four years, below, and Sheldon Barry, seven, above, are the children of Mr. and Mrs. Max Dankner, 5756 McMurray Avenue; grandchildren of Mr. and Mrs. A. Tishler, 5420 Walkley Avenue; and of the late Mr. and Mrs. B. Dankner; all of Montreal.

— Adolphe


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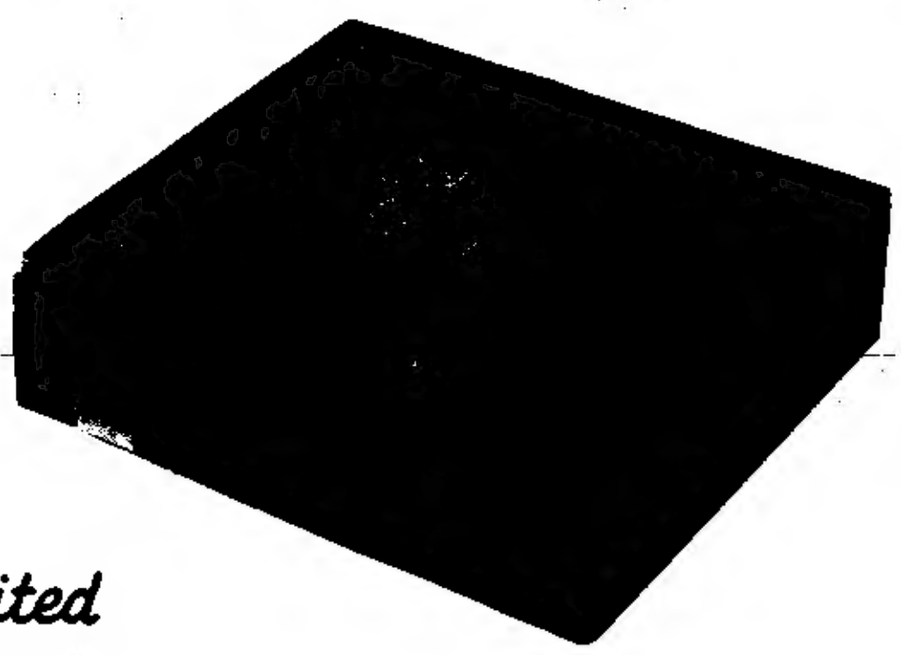

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Stanley Donald, aged thirteen years, far left, is the son of Mr. and Mrs. Harry Schneider, 5250 King Edward Avenue, Montreal. He is the brother of Neil, aged ten years; and Bobby, four; grandson of Mr. and Mrs. Hyman Schneider, 5242 King Edward Avenue; and of Mr. and Mrs. Lazarus Lansky, 5610 Palmer Avenue.

— Drummond Photos

Daniel Irving, aged thirteen years, upper left, is the son of Mr. and Mrs. S. Tansky, 7579 Birnam Street, Montreal; brother of Fred, ten years old; grandson of Mr. and Mrs. I. Tansky, 4666 Esplanade Avenue; and of J. Engel, 6856 St. Lawrence Boulevard, and the late Mrs. Fanny Engel.

— Lionel Miller

Solomon, lower left, is the son of Mr. and Mrs. Jack Zbriger, 4064 Mackenzie Avenue, Montreal; brother of Roslyn, aged ten years; grandson of Mr. and Mrs. J. M. Silverman, 1535 St. Croix Avenue; and of the late Mr. and Mrs. M. Zbriger, of Montreal.

— David's Photo Studio

Leonard, aged thirteen years above, is the son of Mr. and Mrs. Issie Scutelsky, 5175 Vezina Avenue, Montreal.

Jeffrey Sheldon, below, the son of Mr. and Mrs. Irving Levine, 4918 Melrose Avenue, Montreal, is the grandson of Mr. and Mrs. Harry Simon, 4710 Decarie Boulevard; and of Mr. and Mrs. Samuel Levine, 4920 Melrose Avenue.

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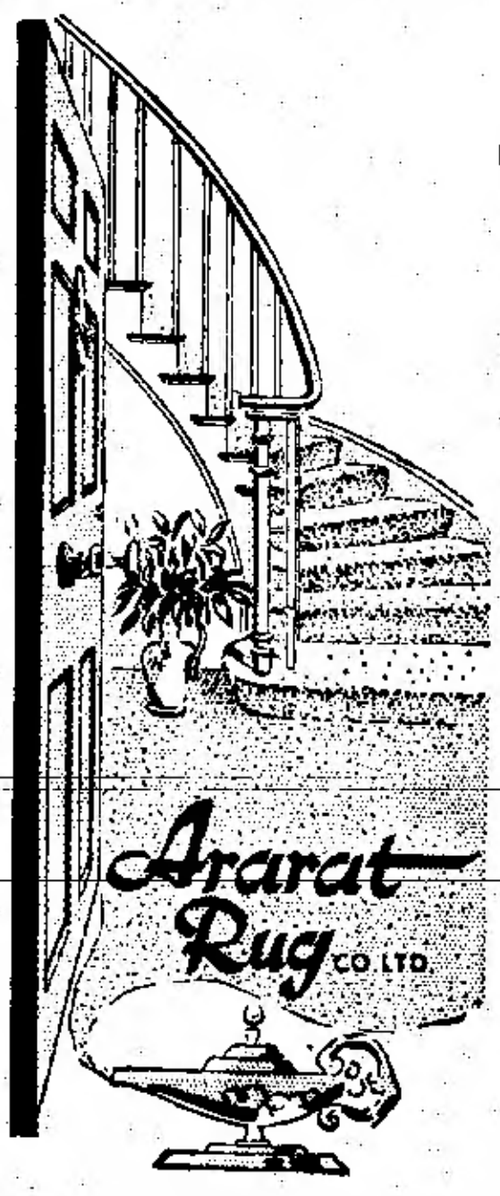


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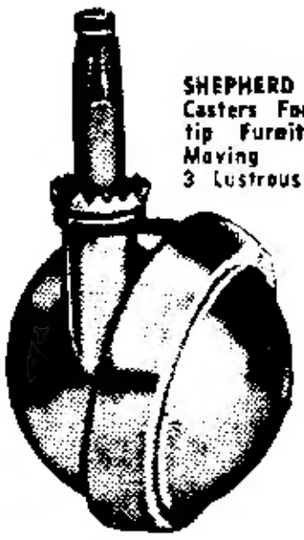

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Dr. Gerald P. Rosen, above, son of Mr. and Mrs. Irvin Rosen, 14 Austin Terrace, Toronto, graduated from the Faculty of Medicine at the University of Toronto. He was on the directorate of "Daffydil", the medical revue, in all six years; played water polo and volleyball; was on the Hart House art committee; and is interning at New Mount Sinai Hospital, in Toronto. Mrs. Rosen is the former Miss Evelyn Sheftel, daughter of Mr. and Mrs. Benjamin Sheftel, of Calgery, Alberta.

Dr. Lionel Paul Solursh, 4 Chateau Court, Toronto, below, son of Dr. and Mrs. Coleman B. Solursh, 430 Palmerston Boulevard, graduated from the University of Toronto, in the Faculty of Medicine. He was photography editor for the medical paper, "Probe"; is interning at New Mount Sinai Hospital, in Toronto. Mrs. Solursh is the former Miss Marcia Persin, daughter of Mr. and Mrs. Jack Persin, 16 Fraserwood Avenue.

Dr. Jack Hoffman, above, son of Mr. and Mrs. Norman Hoffman, 33a Claxton Boulevard, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon, medical fraternity; was a member of Alpha Omega Alpha, honour medical society; took part in Hart House; in swimming; and was on art and film committees. He received the Dr. Benjamin W. Appleton prize in psychiatry; and is interning at Toronto General Hospital.

Dr. Ronald M. Wintrob, below, son of Mr. and Mrs. Simon Wintrob, 491 St. Clements Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He took part in the International Relations Club, and was vice-president in second and third years; in Historical Club; External Affairs Committee; Blue and White Society; Library Committee of Hart House; Film Society; Medical Society; was in "Daffydil"; and played squash. He is interning at King's County Hospital, In New York

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Sidney Alvin, aged thirteen years, above, is the son of Mr. and Mrs. Morris L. Ackerman, 181 Arlington Avenue, Toronto; brother of Rosalyn, aged eleven years; and Linda Gail, seven; grandson of Mr. and Mrs. Max Ackerman, 75 Queen Street East.

—A. Gilbert

Garry, aged thirteen years, below, is the son of Mr. and Mrs. William Levman, 6 Shields Avenue, Toronto; brother of Brian, aged eleven years; Martin, six; and Barbara, seven; grandson of Mr. and Mrs. Isaac Levman, 322 Warren Road; and of Mr. and Mrs. T. Sachs, 481 Vaughan Road.

—Graphic Artists

Harvey, nearly fifteen years, above, is the son of Mr. and Mrs. Max Cooper, 201 Lansmount Drive, Toronto; brother of Jerry Cooper; and of Mrs. Karl Winer (Frances), 3257 Bathurst Street; grandson of Mr. and Mrs. J. Cooperberg, 71 Wendersley Drive; and the late Mr. and Mrs. Chaim Kochberg.

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Ian Paul, aged thirteen years, below, is the son of Mr. and Mrs. David Lightman, 55 Castleknock Road, Toronto; brother of Mrs. Theodore Herman, (Helene) 1652 Bathurst Street; and Mrs. Allan Rubinoff, (Barbara) 300 Winett Avenue; grandson of Mrs. Goldie Lightman, 1133 College Street.

—A. Gilbert

Jerry, aged thirteen years, above, is the son of Mr. and Mrs. Mert Cheney, 5503 Van Horne Avenue, Montreal; brother of Mitzi Kelly, aged four years; grandson of Mr. and Mrs. Victor Novak, 5501 Van Horne Avenue.

—Brendon Fitzsimons

Paul Allen, aged thirteen years, below, is the son of Mr. and Mrs. Fred Richler, 4890 Fulton Avenue, Montreal; brother of Ronald Mark, aged nine years; grandson of Mr. and Mrs. I. Yetnikoff, 2932 Scissons Avenue; and of Mrs. Mary Richler, 6062 Wilderton Avenue, and the late Jacob Richler.

—John Linder

—Freiman's Photo Studio

Gerald, aged thirteen years, left, is the son of Mr. and Mrs. Sydney Altman, 5023 Jeanne Mance Street, Montreal; brother of Barbara Ann and Harriet Rose, aged nine years, twins; grandson of Mr. and Mrs. Hyman Leibovitch, 5025 Jeanne Mance Street; and of Mrs. Bertha Altman, of Haifa, Israel, and the late Joseph Altman.

Elie, aged thirteen years, above, is the son of Dr. and Mrs. Jacques Chaloub, 5410 King Edward Avenue, Montreal; brother of Louise, aged twelve years; grandson of Morris Cabot, 4355 La Peltrie Street, and the late Mrs. Minnie Cabot; and of Mrs. Zahieh Chaloub, of Damascus, Syria, U.A.R., and the late Elie Chaloub.

—Drummond Photos

—J. Ross

Larry, aged thirteen years, left, is the son of Mr. and Mrs. William Gerkman, 534-84th Avenue, L'Abord A Plouffe, Quebec; brother of Elaine, aged twelve years, and Brenda, ten; grandson of Mrs. Rose Landis Clapoff, 564-84th Avenue, and Harry Clapoff, 4525 Draper Avenue; and of the late Mr. and Mrs. L. Gerkman, of Montreal.

— Hy Wolf

Victor S. Greatorex, is the son of Mr. and Mrs. Samuel Greatorex, 5593 Phillips Avenue, Montreal; brother of Miss Gloria R. Greatorex, and Sheldon Greatorex; and of Mrs. Leonard Sholzar, (nee Jacksline Greatorex).

Stanley Fink, son of Mr. and Mrs. M. A. Fink, 763 Bloomfield Avenue, Montreal, graduated from McGill University, with a Bachelor of Science degree with distinction in the general course; and is continuing his studies at the University of British Columbia Medical School. He was a member of the pre-medical society, Psychology Club, and Hillel Foundation.

Howard E. Smith, right, son of Mr. and Mrs. J. Smith, 4390 La Peltrie Street, Montreal, graduated from the University of Montreal with a Bachelor of Pharmacy degree. He received his Bachelor of Arts Degree at Sir George Williams College.

—Landry

Dr. Sidney L. Mandel, left, son of Mr. and Mrs. Albert Mandel, 591 Spadina Road, Toronto, graduated from the Faculty of Dentistry at the University of Toronto. He played drums in a dance band while he was a student.

Dr. Bernard Slatt, below, son of Mr. and Mrs. Benjamin Slatt, 298 Hillhurst Boulevard, Toronto, graduated from the University of Toronto, in the Faculty of Medicine. He took part in "Daffydil"; was in Hart House; on the Medicine Debating Team; played water-polo; and intercollegiate and intramural squash; was the Medical Athletic Association secretary-treasurer. He won the James Kinnear Trophy, for squash. He is interning at Toronto General Hospital.

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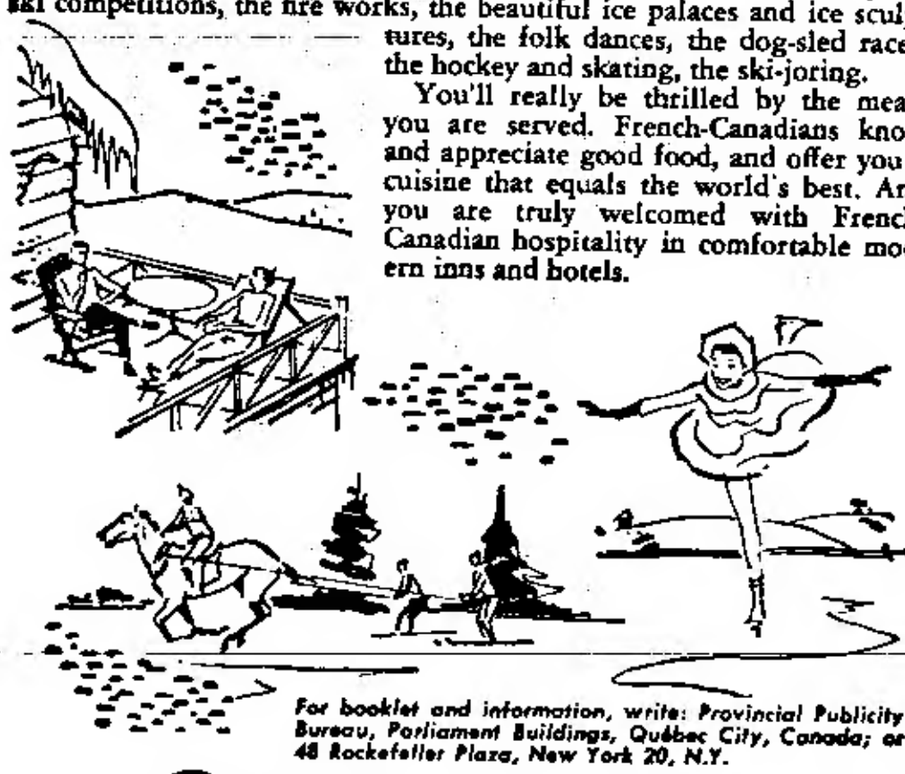

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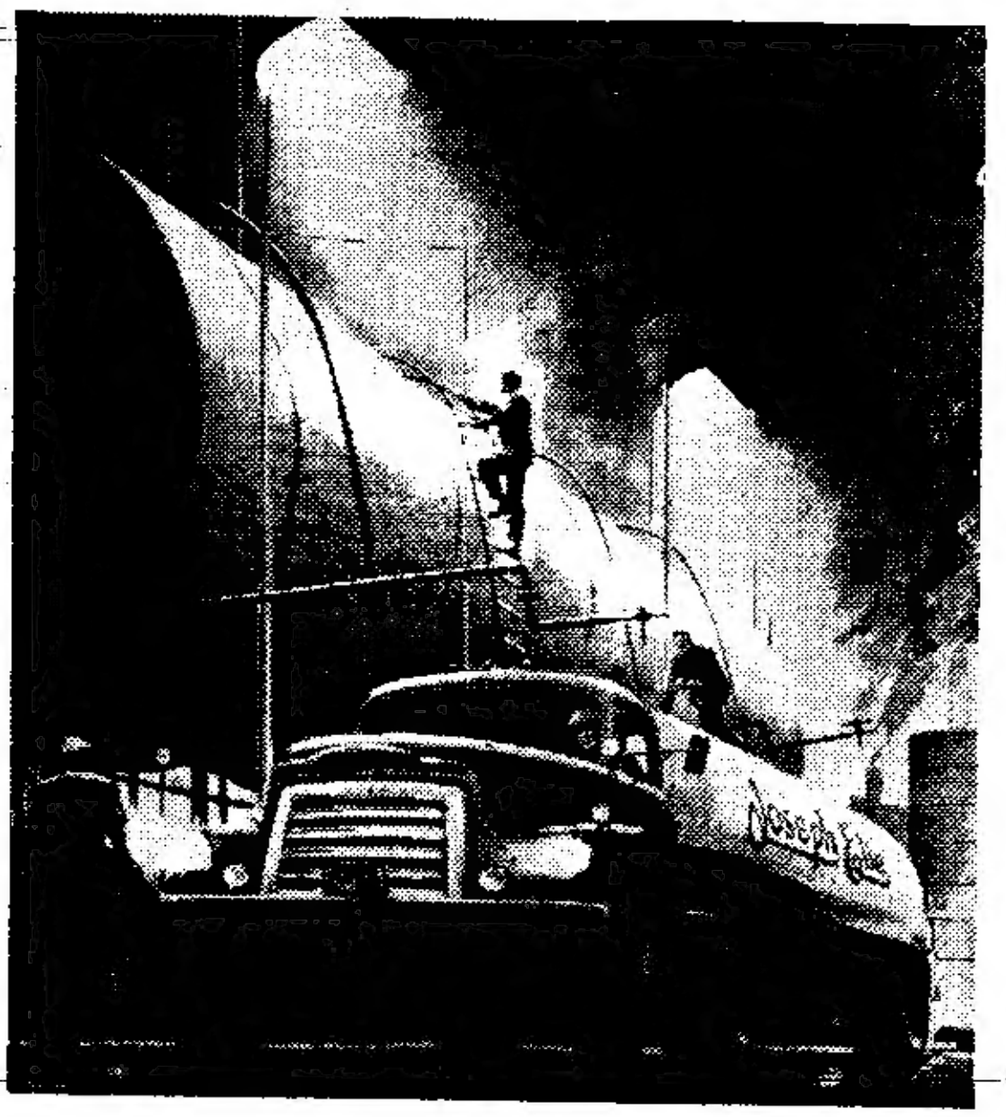

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Mrs. Herman Katz, of Wallingford, Conn., left, is the former Miss Kerele Helene Katz, daughter of Norman Katz, 4560 Barclay Avenue, Montreal, and the late Mrs. Bessie Katz. Mr. Katz is the son of Mrs. Casper Caplan, of Wallingford, Conn., and the late Samuel Katz.

—Perl's Studio

H. Max Swartz, Q.C., above, 394 Glencairn Avenue, Toronto, is a member of the national executive of the Canadian Jewish Congress.

—Ashley and Crippen

Joseph H. Fine, Q.C., top left, 3500 Atwater Avenue, Montreal, is national treasurer of the Canadian Jewish Congress.

—P.I.C.



N. I. Zemans, left, of Calgary, Alberta, is a member of the national executive of the Canadian Jewish Congress.

—Mathews

Seymour David Steinman, above, is the eldest son of Mr. and Mrs. Irving Steinman, 1427 Portland Avenue, Sherbrooke, Quebec; grandson of Mr. and Mrs. Nathan Takefman, 151 Dufferin Road, Montreal. He graduated from McGill University with a Bachelor of Arts Degree, Honours in Economics, and Political Science, is now studying graduate work in College d'Europe, in Bruges, Belgium. He was president of the Liberal Club; in the Novice Debating Team; Inter-Faculty debating chairman; publicity chairman of winter carnival; treasurer of the Canadian University Liberal Association; and a member of the Zeta Beta Tau Fraternity.

Ralph Mervin Steinman, above, is the second son of Mr. and Mrs. Irving Steinman, 1427 Portland Avenue, Sherbrooke, Quebec; grandson of Mr. and Mrs. Nathan Takefman, 151 Dufferin Road. He placed third in the final matriculation examinations of the Province of Quebec. He was a member of the Student Council of Sherbrooke High School; graduation class president; editor of the School Magazine; class valedictorian. He represented the school in the Rotary Public Speaking Contest and placed second in the Eastern Townships. He is a University Scholar at McGill University, where he is in the Faculty of Science.

Dr. Martin Kasner, left, the son of Mr. and Mrs. I. Kasner, 671 Champagneur Avenue, Montreal, graduated from the Faculty of Medicine, of Dalhousie University, in Halifax, Nova Scotia. He interned at the Victoria General Hospital, in Halifax, Nova Scotia.

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Nancy, aged thirteen, above right; Anita, right, aged ten, and above, Lloyd, five, with their mother, are the children of Dr. and Mrs. Sidney Pedvis (nee Florence Pollack, of Quebec City), 430 Kindersley Avenue, Montreal; and the grandchildren of Mr. and Mrs. Maurice Pollack, and of Mr. and Mrs. Saul Pedvis, all of Quebec City.
—Ballard and Jarrett

Gerald, aged eight years, and Lorne, three, above, are the sons of Mr. and Mrs. Norman Shapiro, 3081 - 8th Street, L'Abord à Plouffe, Montreal, Quebec; grandsons of Mr. and Mrs. Alex Pinsky, 624 St. Germain Avenue; and of Mr. and Mrs. Morris Shapiro, 4855 Montclair Avenue; great-grandsons of Mrs. Rachel Lifshitz, 3965 La Peltrie Street; of Israel Benditsky, 4855 Montclair Avenue; Morris Pinsky, 539 - 92nd Avenue, L'Abord à Plouffe; and of Mr. and Mrs. A. Shapshay, of Brooklyn, N.Y.
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# CULTURE, PERSONNALITÉ ET LIBERTÉ

(Continued from Page Fifteen)

rité des cas, provenir et avoir grandi dans une famille stricte et autoritaire.

Ce dernier point est d'une importance capitale. La personnalité autoritaire a des conséquences néfastes, à la fois au sein d'une société et dans les relations internationales. La santé mentale exige, entre autres, le sentiment de sécurité, d'être accepté et aimé, sentiment qui se trouve difficilement dans une famille où l'on insiste surtout sur la discipline et l'obéissance. Encore une fois, il n'est jamais question de liberté absolue; il s'agit plutôt d'une liberté dans certaines limites, mais ces limites ne doivent pas être trop étroites.

Dans l'histoire contemporaine, l'exemple le plus frappant du renoncement volontaire à la liberté individuelle est fourni par le nazisme allemand. Une grande proportion de la population allemande — mais pas la majorité — vota pour Hitler en sachant qu'il représentait le despotisme absolu. Un psychologue (7) parle, à ce propos, d'un "refus de liberté" par ces Allemands. Ils ne désiraient pas prendre eux-mêmes en mains leur avenir, ils étaient incapables de décider eux-mêmes de la route à suivre, et ils se réfugiaient dans l'obéissance aveugle à un chef, en qui ils croyaient mettre leur confiance. Quand il y a des problèmes difficiles à résoudre, il est souvent beaucoup plus facile de laisser à autrui la responsabilité des décisions à prendre; il y a dans ce cas une grande tentation de sacrifier la liberté en faveur de l'obéissance. Mais le psychologue ajoute que ce "refus de liberté" représente un défaut de la personnalité, un manque de courage et de santé mentale. Dans un livre très récent, qui traite des concepts particulièrement significatifs de la santé mentale positive, un psychologue social distingue les caractéristiques suivantes:

a) acceptation de soi-même, avec ses possibilités et ses limites; sens de l'identité. b) évolution, maturation; c) intégration, consistance, souvent facilitées par un sentiment religieux; d) autonomie, indépendance, capacité de rester debout sur ses propres jambes; e) perception adéquate de la réalité; f) adaptation au milieu physique et social ainsi qu'aux relations interpersonnelles.

Si nous pouvons accepter cette analyse (8) et elle me paraît très raisonnable, il résulte qu'un des critères de la santé mentale est représenté par un certain degré d'indépendance, de liberté. Ceux qui y renoncent sont des êtres humains, certes, mais qui ne jouissent pas d'une santé mentale suffisante. J'irai peut-être plus loin encore en suggérant une hypothèse supplémentaire: du côté physique et organique, on pourrait admettre que tout le monde préfère la santé à la maladie. Je suggère la possibilité que, dans la vie psychique, la même tendance existe, ou du moins une préférence pour la santé mentale. Et si nous admettons que la santé mentale implique un certain degré d'indépendance, on peut conclure que le désir de liberté est, de ce point de vue, naturel et, jusqu'à un certain degré, inévitable. Je souligne que ceci est présenté comme une hypothèse et non comme une conclusion définitive.

Il y a quand même des faits qu'on pourrait citer en évidence. Même dans les conditions difficiles de l'allemagne pré-Hitlérienne, le "refus de liberté" n'était pas total. Hitler n'a jamais obtenu, dans une votation libre, la majorité des voix. Et le nazisme n'a pas duré les mille années qu'Hitler prophétisait! En ce qui concerne les systèmes autocratiques qui persistent aujourd'hui, combien d'entr'eux pourraient résister à un plébicite dans lequel la population entière aurait la possibilité d'exprimer librement ses véritables sentiments?

Une réflexion finale encore: Quand on n'a jamais connu la liberté individuelle, personnelle, il est plus facile de s'en passer: on continue dans la voix des ancêtres, parce que l'on ne connaît rien d'autre. Mais lorsqu'on a eu la possibilité d'être plus libre, plus indépendant, on n'accepte que très difficilement de vivre sous le despotisme. Dans le monde actuel, où les distances n'existent pour ainsi dire plus, où les communications et les contacts deviennent de plus en plus facile, les idées se répandent plus rapidement que ne voyagent les hommes, et le désir de liberté ne peut que croître. La liberté subit souvent des échecs et même des défaites; mais, à la longue, elle est certaine de triompher.

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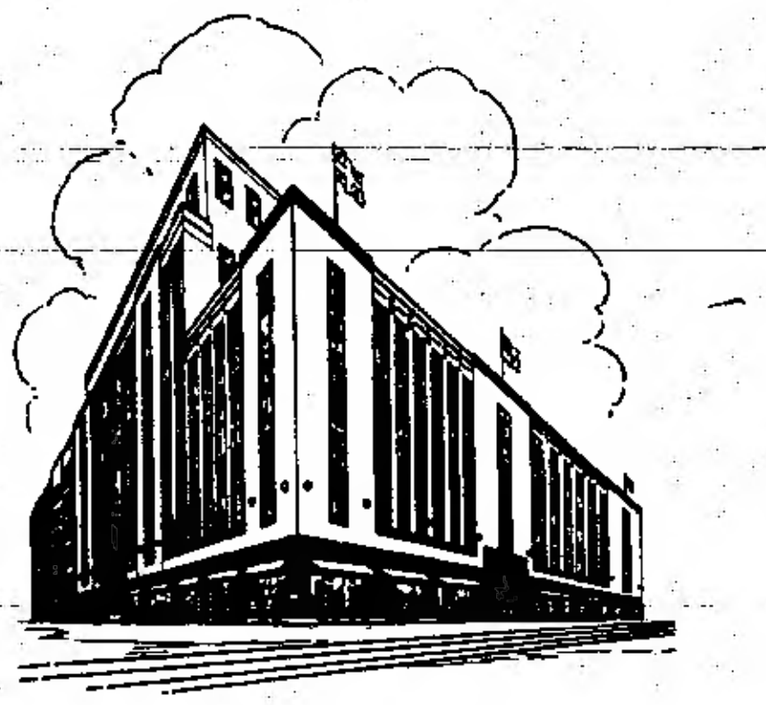

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## THE HUMAN ENCOUNTER

(Continued from Page Eleven)

to God as a living experience, we can learn from his "I — thou" dialogue or relationship, what is meant by the human encounter.

We see the human encounter in casual as well as intimate relationships and experiences all about us. Sitting next to a stranger in a train or plane, suddenly we find ourselves in the most profound exchange of our hopes, fears, and aspirations. It is as if our true selves suddenly emerged from behind the facade of the greasepaint and costumes of the parts we play automatically every day. Our confidante has expected nothing and gives us back a true mirror reflection of what we aspire. And by this expression, we begin to achieve being. There is no demand, no expectation of the usual gains or losses in the give and take of ordinary transactions.

This can be such a refreshing and exciting, though brief encounter, it is as if the whole journey had been more than realized in this particular incident. This happens, of course, in the most intimate relationships between men and women; between parents and children; between friends and in the treatment and healing professions, when pretending no longer in the inter-change between the object and subject relations, each person is freed to truly be himself, to reveal oneself completely, fully, without fear, and in the bright light of self-recognition. This encounter, like the rays of sunshine on the seeded ground, warms and nurtures hope and creativity and human fulfilment. This is what is meant by human warmth, and true response in human relationships.

Buber is not day-dreaming when he refers to such experiences as the highest level of human experience, which makes the otherwise dreary existence of every day exigencies bearable and exciting. It requires of each person, not only meditation, but to make himself open and receptive to such encounters. Each person can achieve it, if he but wills and wants it. It is a way of hallowing every-day existence, according to Buber, of experiencing the living God in relation to other people, and it raises the mechanical hyphenation and involvement of each person in life to a level which rises above creature existence.

That it happens, most of us would probably affirm. The human encounter really represents the so-called "moment of truth" in human relationship. It is the incandescent glow which warms us and others as we experience the true "I — Thou". It is what happens when the mother freely nurtures her child with open hand, freeing him as he grows to move out into the world, a real person, rather than to overpossess, and to cripple the child permanently with dependency.

It is what the unwanted, aged widower suddenly experiences when the caseworker recognizes that his lifetime of memories are worthwhile, that he still counts as a true person in a bewildering world, for whom peace and security are his due as a being. The human encounter is experienced in counselling with couples and families, when through genuine awareness of each person's needs and the meaning of their past and future lives, one conveys the acceptance and warmth that does not condemn or judge arbitrarily, but frees them to look truly at each other, accepting the human frailties and confusions which life brings as we grow to reach our finite end.

The human encounter is part of the belief that each person is literally "sent into the world" to fulfil his life in and through others, with meaning and dignity. It is also part of the belief that each person, thus sent into life for a given span, by his human response truly fulfils this destiny, regardless of possessions or accolades. Perhaps the prophet is right when he asks: What does it profit a man if he gains the world and loses his soul?

Yes, while we sometimes pretend, and must play the part of a Captain of Industry; of the worker; of the guide; the teacher; the customer; the producer, whatever the role, in order to fulfil our social obligations, we can, inside our true selves, be free to give and receive the moments of truth in human encounters. In honest recognition of others who need such fulfillment, we realize our own selves. The human encounter is more enduring and therapeutic than any tranquilizer, or panacea, for it treats the heart of every human problem, the very essence of human being.

## THE EIGHT DAYS OF CHANUKAH

(Continued from Page Nine)

Chanukah was planted not in Jerusalem but in the community of Modin. From that hallowed field of battle came forth the resurrection of our people.

The word Chanukah (dedication) has another derivation, which is the word "Chinuch", meaning education. Dedications are stereotyped in our minds as pomp and circumstance ceremonies. To the Jew, true dedication is when the subject is intellectually appreciated. Chanukah's call is to re-evaluate the traditional content of our homes and families. To retrace the initial step on the staircase that led to this miracle of Chanukah we must recognize and respect the loyal Torah up-

bringing which Mattathias gave to Judah Maccabee and his brothers. No doubt Mattathias was elected the high priest because he led a priestly life as a Jewish father, setting the standard for posterity.

The Tosefta enlightens this theme. "When Israel visited the Holy Temple according to the Biblical commandment on the Festivals of Succoth, Passover, and Shevuoth, they witnessed the hallowed service of the High Priest. They heard the melodious chants of the Levites, viewed the quiet, pious life in the city of Jerusalem, and were enthralled with inspiration. In the spirit of Chanukah emphasis is on the dedication of our homes and the education of our children. Our four walls must not only be furnished with material goods but in a larger sense they must house the Holy Temple of our times and that is the practice of Jewish law, tradition, and ceremonies.

The friction of our existence has marred our personal life, just as the idolators of old spiritually contaminated the holy vessels, the candelabrum and the altar. We too, must rid ourselves of the impurities in our family life, and replace them with actions of spiritual substance. The road to fulfillment is not easy. It is at times an altar of sacrifice, but in the final summation it is genuine and immortal.

Many words have been spoken on the "return to religion" in our present day and age. I feel it is on its way. True "return" is only conditional on the proper perspective which we must establish. Much weight is placed on the importance of the Synagogue service. In my estimation this positive step has unfortunately had a negative reaction. Our sages of old prescribed the candelabra, the beacons of Jewish light, to be kindled mainly in the presence of the family in the Jewish home. These are the tomorrow of Jewish existence. If our homes would be truly dedicated and our children educated, then the Synagogues would be not only houses of worship to be visited at appointed times but they would rise to become the second home of the family.

## WOMEN'S ROLE IN FUND-RAISING

(Continued from Page Eight)

beth, New Jersey, an outstanding woman has been chairman of her entire community campaign. Her organizational ability and devotion have gained her the highest position in her community as well as nationally. In Toronto, two outstanding women are honorary vice-presidents of the Welfare Fund, and women occupy places as other officers of both the Welfare Fund and the United Jewish Appeal.

The eleventh edition of the Encyclopaedia Britannica, published in 1910, stated: "It may be remarked that with or without the vote on their own account, politics in England have in modern times been considerably influenced by the work of women as speakers, canvassers, and organizers." In the fifty years which have followed this statement, women have gained a political vote in almost every country in the western world, and they are still showing this same ability as speakers, canvassers and organizers, not only in political life, but in community life as well. Leaders have developed throughout our own Dominion who understand the needs, have the ability to bring this understanding to others, and above all, have been willing to make personal gifts which serve as inspiration to other women.

Women do not have to learn the luxury of doing good. It is part of their early environment. As we grow older, we find that each day brings new and fresh opportunities. Meeting these challenges brings a daily beauty into our lives. From the early days of women in the home, to the position which women now have achieved in philanthropy, business, professions, and politics, has been a long road. We now have a secure position in society and we can translate this security to our work in our communities and our personal giving to those causes in which we believe.


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# The Jews Of Yemen Arrived Steadily; 50,000 "On The Wings Of Eagles"

BY ITZHAK BEN-ZVI

Israel has been settled by a series of waves of immigration. Perhaps the most remarkable, for a number of reasons, was the immigration from Yemen. Today not many remember that the Jews began to come from Yemen at the very beginning of the new Yishuv (settlement), in other words in the early eighties of the past century, together with the initial rise of the Bilu and the Lovers of Zion in Russia. It is to their arrival that the Song of Songs refers in the phrase, "Awake O North, and come, Yemen." The first arrivals settled in Jerusalem, where they worked at all kinds of trades, and built a new neighborhood in the village of Shiloah.

After the first few, they continued during the next twenty-five years to arrive steadily "like unto the waters of Shiloah which flow slowly." This gradual, steady stream constituted the first wave of their immigration. The second wave came as a result of the efforts of Shmuel Yavnieli, who spent two years in Yemen on the eve of the First World War, devoting himself to encouraging them to come to Palestine and cultivate its soil. This second wave was composed of thousands, who established themselves in Jaffa and in agricultural settlements of the country. It continued after the First World War and throughout the Mandatory period, so that the Yemenite community grew apace and took root increasingly.

With the establishment of the State of Israel, the Jewish immigration from Yemen assumed mass proportions until it included all. Aided by the Joint Distribution Committee, nearly fifty thousand Jews were flown from Yemen to Israel "on the wings of eagles" in the briefest time possible in Operation Magic Carpet, thus bringing to an end the exile *(galut)* of Yemen.

I was not in Yemen itself but I did witness the final steps of the Yemenite mass migration when I visited the immigrant's camp named "Geula" (Hashed) which was located in the district of Aden on the Yemen border.

On a November day in 1950 I reached the Hashed camp, to which the Yemenite Jews were flocking and from which they were being flown to Israel. On the day of my arrival a great mass-assembly was held in the camp in the open air. The travelers sat on the sand — the men and women in separate groups — and listened to my address, which an interpreter translated from the Hebrew into the Yemenite dialect of Arabic mixed with Hebrew words. When I had finished speaking they burst into community singing of typical Yemenite compositions. They chanted psalms and poems by Yehuda Halevy and by Israel Najara and especially those of Shalom Shabazy.

Yemenite dances followed the singing, with the singers accompanying the dancers and the listeners clapping their hands. I tired of clapping, but they never tired of singing and dancing. Some of them carried in their baggage collections of their songs ("divans") stored in wooden boxes. It was on that day that I realized fully what enormous influence the poets of Yemen, and the prolific Shalom Shabazy in particular, exercised on the mood and spirit of Yemen's Jews, and to what extent this poetry strengthened and immunized them against hopelessness and despair in their suffering, and instilled in them the hope that the Messiah would indeed come "soon and in their days."

Here I digress to remark that in my opinion Shalom Shabazy deserves to have a monument erected in his honor in the State of Israel. But until circumstances permit this to be done we can at least make a living memorial by publishing all his poems, accurately in their original form, possibly vocalized and with the addition

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of explanatory notes to aid the reader. The 300th anniversary of his birth will occur in several years; this would be a fitting occasion to publish his works.

Another picture has remained in my memory from that journey. On my return flight from the Hashed camp, there were 120 Yemenite *olim* (immigrants) in the plane with me. They sat crowded together, five to each seat, men, women, and children, thin and scrawny, with the hardships of their desert wandering sharply etched on their faces. They sat in silence, amazed at the miracle of the "magic carpet" — which even in their dreams they had never imagined and which was the precise fulfillment of the ancient prophecy: "And I shall carry you on the wings of eagles and bring you unto me."

Little by little they relaxed and went about their usual business, with the men softly reciting their prayers and the women attending to the children. Some of them looked through the windows at Yemen far below: mountain wilderness, terrifying cliffs, deep chasms on every side, the mountains innocent of any shade or blade of grass or brook or stream. This was the landscape we flew over for hours on end when suddenly a pale line appeared below, a stretch of water — the Red Sea.

A murmur went through the entire group, then became a chant, soft at first but mounting rapidly to a crescendo until at last all were singing loudly, exultantly, the song of the crossing of the Red Sea, of the exodus from Egypt. No one had planned or suggested it; spontaneously the song had burst from their throats: "Then Moses and the children of Israel sang this song to the Lord." Thus singing we crossed the sea and flew over the Bay of Eilat.

Let me mention just one or two more memories as space does not permit more. I had returned to Jerusalem and found something new there: construction work was being done by Jews, from its very foundations up. In the building trade the beginning step meant stone-cutting. This was in 1907 I already found quite a large group, about eighty, of Jewish stone-cutters, nearly all of them Yemenites. Then came the *halutzim* (pioneers), among the first from Europe. A group of forty of these from Russia and Poland became stone-cutters too. The two groups merged and worked together and since then construction work has been entirely in Jewish hands.

This is significant. For in our economy great importance attaches not only to the agricultural worker but also to the artisan and to the locksmith. We are told that when captive Jerusalem went into captivity, the conquerors took first the farmers, then the artisans and the locksmiths. Concerning this, one of the commentators tells us that these were not ordinary workmen at all but famous scholars, but let us take the facts at face value and not seek imaginative interpretations. The terms "artisan" and "locksmith" stand for art and work. Our State is sanctified by the return of its sons not merely to their native land but to its agriculture and its building.

The beginnings of Jewish settlement on the Arab peninsula are shrouded in darkness. Various legends on this subject are related in the books written by Arab historians over a thousand years ago. They tell for instance that in the days of Moses some Israelites came to Arabia who had been cast out because they had failed to obey the command to kill every last Amalekite. A second group came, they say, after Nebuchadnezzar destroyed the Temple, and a third during the persecutions by the Seleucides.

All of this is legend. There is, however, no doubt that the Jewish settlement in Yemen began at the close of the period of the Second Temple and during the time of the mass migration which followed its destruction. After the Bar Kochba revolt many Jews emigrated to Yemen, the land which had become famous throughout the Graeco-Roman world because of its wealth and its trade in incense. Even the lanes of communication leading to Yemen by land and by sea were familiar to the Jews of Eretz Israel and the Diaspora.

So, for example, it is known that a legion of Jewish soldiers consisting of five hundred men, which had been sent by King Herod, participated in the Roman conquests under the commander Gaius Gallus. This army penetrated deep into the heart of Yemen, so that — while no practical results came of this particular conquest — it contributed greatly to spreading information of the distant country. We may safely assume that Jews came to settle in Yemen not only from Eretz Israel and its environs but also from the kingdom of Persia, where the Babylonian center of our people was then flourishing.

The Persian Jews came there by way of Bahrein, in eastern Arabia, on the shore of the Persian Gulf. The relations between Bahrein and Yemen were very close and there is no doubt that the Jews of Bahrein did business with Yemen and even settled there. Large Jewish communities existed in Hamir — as Yemen was called in those days — at the latest during second century after the Second Temple was destroyed (the third century C.E.).

This fact has been verified by the archaeological findings in Bet Shearim. The excavations conducted in the central cemetery of Bet Shearim — which had been in use until early in the fourth century — brought to light four rooms that had served to store sarcophagi of stone and wood in


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which the dead had been transported from Yemen.

Their Yemenite origin is proved by the Greek inscription on the wall, "Of the people of Hamir" (Yemen), and by a monogram above one of the tombs, worked in south Arabic characters, standing for "The voice of Hamir" (meaning, the ruler of Hamir). It makes little difference whether these dead were brought directly from Yemen — a journey of some sixty to seventy days' travel by camel caravan — or from one of Yemen's commercial colonies in the north of Arabia or in the Bay of Eilat.

The fact that the Yemenites made sure of having a cemetery in Bet Shearim testifies to the size and importance of this community as well as to the strong ties it maintained with Eretz Israel and to the love that the Yemenite Jews bore for the Holy Land.

Christian authors state that beginning with the fourth century, when the message of Christianity was spreading throughout Yemen, it met with opposition from the Jews who constituted a large part of the population and exercised a strong influence on both the common people and on the royal house. As a matter of fact, stone tablets have been uncovered in Yemen which bear witness to the fact that there actually was a movement in the royal house and among the highest social classes toward conversion to Judaism.

Even in the fourth and fifth centuries we find the names of Jewish kings and, as late as the beginning of the sixth century, the Jewish king Joseph Dhu Nuwas, was on the throne of Yemen. Despite the suffering which fell to the lot of the Jews after the tragic death of this monarch in the Ethopian conquest, their number was nevertheless still substantial when Mohammedanism spread throughout the country and they remained faithful to the Jewish religion. However, Islam, the new faith, halted the process of the Arab's conversion to Judaism and closed the roads to Jewish immigration from other countries into Yemen.

The Jewish community remained there as a peculiar unit, geographically detached from the other communities. Yet the contact between them and most of their people was never discontinued. They maintained ties with Eretz Israel, Egypt, and Babylonia (Iraq), and were influenced by all the spiritual developments in those communities. How many Jews were there in Yemen? What was their racial origin? Were they descended from the seed of Abraham or were they Yemenite Arabs who were converted to Judaism?

It is difficult to give definite answers to these questions, for the proof in our hands is not direct and cannot be considered documentary. It may be that the writers of the Christian church exaggerated the number of Jews and their influence but the fact remains that the land of Hamir became known as a Jewish state. Its history underlines the power of this community. This becomes clear when we compare the history of the Jews of Yemen with the history of Christianity in that country.

In their time the Christians too formed a substantial portion of the Hamir population, and enjoyed the support of the large Christian states of Byzantium and Ethiopia. Nevertheless and in spite of all that befell them, the Jews survived there to the present time, while the Christians disappeared.

This comparison serves also to answer the second question in part. Arab scholars declare that Judaism was widespread among the Bedouin tribes in Southern Arabia, and that in the days of the Jewish king, Joseph Dhu Nuwas, the movement of conversion included highly regarded circles, which caused the word to spread that the Hamirians were being converted. News of the numerous conversions in Yemen reached all the Christian countries and Moshe ben Ezra even mentions this fact in his book *The Poetry of Israel.*

It should be noted that the Jews who had come from Eretz Israel, and perhaps those from Babylonia, were the moving spirits in the Jewish community of Yemen. Their number was not small, their importance was great, and they were the determining factor in everything. And when, during the Islamite period, persecutions of the Jews began, they remained true to their faith none the less.

The fact is that the lot of the Jews in southern Arabia was different from the lot of those in the north, in Hedjaz. While Mohammed, like those who came af-


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ter him, was cruel in his attitude to the Jews of Medina, Hiber, and the stretches of wilderness in the north, he ordered his representatives who were bound for Yemen not to compel the Jews there to accept the Mohammedan faith but to content themselves with the payment of the *gizia* (head tax) which the "people of the book," i.e., the Jews and the Christians, had to pay into the government treasury.

At that time a number of Jews had come from Yemen to Medina and been converted to Mohammedanism. Their knowledge of the Bible and of the Jewish legends, which were carried by word of mouth, brought them a position of great honor in the young Mohammedan community for whom they were able to interpret and elucidate the difficult passages of the Koran. Through these converts a great wealth of Jewish legend (called by the Arabs "Israiliat") was incorporated into the ecclesiastic literature of Islam, and now serves as a measure by which we may judge how high was their cultural level.

As the Islamic period progressed, the political and cultural importance of the Arab peninsula declined; Yemen in particular lost its former position. It was now located on the fringe of the Arab empire. Only meagre information is available as to what transpired in Yemen in general, and as to the Jews there — almost nothing was heard of them for four hundred years after the Mohammedan conquest. Indirectly, from references in the letters of Babylonian leaders, we discover that Jewish communities existed in Sa'ada (northern Yemen), San'a (the capital city), and other places.

Yemen was at that time under the rule of the Iman of the Zeidis sect who are still ruling to this day. This sect is one of the branches of the "Sheim" — devoted supporters of the descendants of Mohammed, known for their fanatic and intolerant attitude to the followers of other faiths. As a matter of fact, in Maimonides' "Yemen Letter" of the 12th century, we read something of the persecutions and the sufferings of the Jews in Yemen. From Maimonides' reply we learn that the Yemenite Jews were in contact with the thriving center in Egypt and, having heard much about the great and revered leader, they turned to him in their distress for aid and advice. And indeed Maimonides extended more than consolation and encouragement; using his vast influence he made every effort to alleviate their suffering.

Benjamin of Tudela (of the 12th century) tells us a little about Yemen's Jewry in the book of his travels. Obadiah of Bartinora (of the 15th century) also mentions the news he had received from Jerusalem regarding the conditions under which the Jews lived in Yemen.

Beginning with the 16th century, however, we find more details of the lot of Yemenite Jews, due in the main to what was recorded by the scholars of Yemen of those generations. The great poet Shalom Shabazy wrote in 1546 of the appression by the Turkish government. The war between the Turks and the Iman, the local rulers, intensified the dreadful conditions imposed on the Jews, who were pressed as it were between hammer and anvil.

In the second half of the 17th century the local rulers succeeded in overthrowing the Turkish government. To celebrate their victory, they decided to drive all the Jews out of San'a, the capital. The Jews were forced to move to the seacoast district known as "Tyhama" where the climate is so severe that only Negroes have ever been able to survive there.

The homes and property of the Jews were looted and confiscated by the Arabs. Even when, some time later, they were allowed to come back to San'a, their homes were not returned to them but they were forced to build a new neighborhood on the outskirts of the city. The laments composed by Shabazy and other poets on this subject have come down to us and are recited by the Yemenite Jews to this day.

The Jews of Yemen continued to suffer in this manner until our own generation. Now and then a fortunate family managed to find favor because of the service they rendered to the Iman, such as minting coins, or conducting international transactions in banking and commerce. These chosen ones sometimes succeeded in persuading the Iman to refrain from persecutions. But peaceful interludes of this type were few and brief at best, and oppression was always renewed with increased vigor. Moreover, the Jews who made their living chiefly as peddlers and artisans, experienced the added suffering of hunger during the droughts that visited Yemen with regular frequency.

Small wonder, therefore, that the yearning for redemption was steadfast among the Jews of Yemen and that their faith in the coming of the Messiah was so profound that at times it assumed the proportions of a mass messianic movement. As late as one hundred years ago, a false messiah, Yehuda bar Shalom, brought shocked disappointment to the Yemenite Jews, as has been related by visitors to that land such as Jacob Sapir.

The above is a brief review of the history of the Jews in Yemen from its beginning to the present day. We may assume that many of the Hamirites who adopted the Jewish religion could not bear the hardships inflicted upon them and became Mohammedans. But the Jews of Yemen remained a vital tribe of the Jewish people, a branch that never withered and has survived to this day. This

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tribe never surrendered its independence or its hope of being redeemed. When indeed the hour of redemption did at last arrive, and the ingathering of the exiles became a reality, the Jewry of Yemen was among the first to leave its exile and go en masse to Israel.

The Yemenites have to this day kept their national and religious unity intact. Throughout the bitter years of their exile they maintained an internal autonomy and a sort of "freedom within slavery."

This is particularly evident in the education of the children, most of whom have studied the Bible and the prayers, and the practice of the *mitzvot* from their tenderest years. They have never attended a school, only a traditional keder with the *mori* (teacher) to teach them. Everything was taught by rote. When they did read, one book served the whole class, who sat around it in a circle so that the pupils learned to read from every angle, even sideways and upside down. In addition to the chapters of the Bible — which even the youngest studied every day, reading in the Yemenite dialect and adhering strictly to the accents and vowel points found in the original — they studied the interpretations of each passage by at least two commentators, and all this was committed to memory.

They also learned the *Shulhan Aruch* with its laws and customs stipulating in detail how one must act under every condition day and night; and even some poetry. They always had their own special dances too: two or three men dancing in the center while the rest sat in a circle clapping their hands in the rhythm of the dance. The women always sat in a separate group.

These are but a few of the details which characterize the Yemenite Jews. They number about one hundred thousand in Israel today, far more than their entire community in Yemen before the First World War. The "magic carpet" operation which swiftly put an end to the long exile in Yemen, brought them home, to a new life. It is to be hoped that here they will continue to maintain that strength of character and those remarkable traits which helped them to survive in spite of every torment.

This article is from the Jewish Frontier.

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# India's Bene Israel In The Mainstream After 2,000 Years

BY BEN HANAN

A Jewish community in India, possibly two thousand years old, shunned and discriminated against by other segments of Indian Jewry and unknown by world Jewry until the beginning of the nineteenth century, is about to end its long isolation from the mainstream of Jewish life: Bene Israel joined the World Council of Synagogues this year.

Preliminary steps toward this historic event had already been taken among the 21,000 members of this ancient community, and membership in the global synagogue body was bestowed upon the Bene Israel at the constitutional convention of the World Council of Synagogues at Kiamesha Lake, New York, simultaneously with the biennial convention of the United Synagogue of America.

Representing Bene Israel the Honorable B. B. Benjamin was chosen. He is Under-Secretary, Ministry of Commerce and Industry in the Indian Government, president of the Jewish Welfare Federation of Delhi and Northern India, and an outstanding leader of the Bene Israel community. Mr. Benjamin, after following closely the 1957 organizing convention of the World Council of Synagogues and last year's Latin American conference, suggested possible affiliation.

In correspondence with the United Synagogue, Mr. Benjamin has related an ancient tradition of his community's origin: "Indian Jewry consists mostly of Bene Israels, whose ancestors, according to an oral tradition handed down from generation to generation, migrated to India from Palestine after the destruction of the First Temple, about two thousand years ago.

"Divergent views are held about the exact date of their arrival in India. However, an ancient cemetery at Nowgow, a village near Alibag (a town on the west coast of Bombay), is still being shown as the place in which the bodies of those shipwrecked near the coast were buried by the survivors. The present Bene Israels are the descendants of these survivors, who numbered seven couples.

"For several centuries, the community managed to observe its religious laws and practices, but time came when, for want of religious and spiritual guidance and literature, almost everything was forgotten. Nevertheless, certain fundamentals remained: rigid abstention from work on Sabbath, circumcision on the eighth day, remaining indoors on Yom Kippur, scrupulous observance of fasts, and keeping a distinction between clean and unclean birds, fish, and animals. It was the observance of these fundamentals that convinced one David Rahabi of Egypt (who, according to tradition, visited India some time in the twelfth century) that the Bene Israel were of Jewish origin.

"He discovered that we were Israelites, and he thereafter effected a religious revival among the people, teaching them systematically the tenets of the Hebrew religion. Ever since, the community has observed Sephardic rites and has read prayers from the Livorno prayer books."

It is interesting to note that this community has been mentioned in the accounts of many world travelers, including the twelfth century Benjamin of Tudela and Marco Polo of the thirteenth century. History and legend contain several accounts of the Bene Israel community. Whatever is finally set down as historical about their past, the fact remains that the Bene Israel have kept their faith amidst both persecution and tolerance, each of which has its own particular temptations.

Through the years, the Bene Israel have contributed to the general welfare of India, producing scholars, authors, journalists, and newspaper publishers. Bene Israel soldiers serving in the army rose to positions of eminence. The present Judge Advocate of India's Fleet, E. E. Jhirad, is among the prominent members of the Bene Israel community.

The prayer book was translated into the vernacular Marathi language (a language spoken on the west coast of India). Synagogues and schools were built and for many decades the affairs of the community were consistently looked after by its leaders.

"However," Mr. Benjamin writes, "there was no rabbi who could maintain and continue the spiritual ideals and inspire the community to adhere to them. For want of this spiritual guidance, whatever progress the community has made in the past is now gradually waning. There are a number of synagogues and prayer halls, each functioning in its own way, many in bad financial circumstances. There is no federation, there is no proper coordination of action in the matter of the solemnization of marriages and other rituals. Consequently, for want of strong leadership and proper guidance, strife is not uncommon . . . Due to lack of coordinated action and proper training of the children, the social and religious tendencies of the community are gradually moving towards heterodoxy and indifference.

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tion, culture and rites, in spite of heavy odds, one begins to fear whether the heritage which these people have so zealously preserved for so many centuries is on the verge of extinction.

"Who then can come to the spiritual rescue of these unfortunate remnants in Israel in a country of 370 million people? . . . Only a rabbi with sufficient knowledge of the background of the local conditions and sympathy with local traditions, culture, customs, and usages can save them. Such a rabbi, by his personality, learning and character will be able to impress upon our people the desirability of uniting and ensuring religious revival.

"The rabbi will not find his task difficult. He will be surprised to note (as I was surprised when I read the literature of the United Synagogue of America) that the Bene Israel community, although Orthodox in outlook, is essentially Conservative in character. The rabbi will also note that this character has been developed not as a result of any specific movement of the type you have in your country, but as the result of the gradual development arising out of the peculiar circumstances the community has had to face in its normal day to day life . . ."

Mr. Benjamin tells of reading about the spiritual isolation of other Jewish communities in the world, and advocates united action to save these scattered segments. In this way, "their ancient heritage would not only be preserved but the communities would be a great source of strength to the House of Israel and of support to the Land of Israel." He goes on:

"While preserving the Jewish mode of life, the Bene Israels constitute a unique group of the Jewish people with a characteristic culture, including interesting folklore and legends of miracles, hymnology and customs which are well worth preserving."

Mr. Benjamin's description of Bene Israel has been supplemented by a letter received by the World Council of Synagogues from Yitzhak Shashar of Israel, who visited India recently on an educational mission for the Jewish Agency's Department of Culture in the Diaspora.

"Until 250 years ago," Mr. Shashar writes, "nothing was known about the existence of this Jewish tribe which calls itself Bene Israel and is known to its non-Jewish neighbors by the same name, to distinguish it from 'the Jews,' the descendants of the tribe of Judah." Mr. Shashar adds that Rahabi, mentioned also by Mr. Benjamin, was surprised to hear the Bene Israel recite a strange prayer *Sama (Shema Yisrael)*, and that their wives were known to buy only those fish that had both scales and fins. They told Rahabi that they were the descendants of the ten tribes of Israel.

According to Mr. Shashar, the first synagogue of the Bene Israel was constructed in Bombay in 1796. In the early nineteenth century, when the first Iraqi Jews came to India (chiefly from Baghdad), they found a community of Jews already established, though it did not maintain the standards of knowledge or piety to which they had been accustomed. Even today, the Baghdad Jews are generally more educated that the Bene Israels in terms of religious knowledge and the Hebrew language.

Yet there is little difference between them from the religious viewpoint. It should be noted that the Bene Israel has produced a number of Hebrew scholars, and ever since the establishment of the Hebrew Chair at the University of Bombay, it has been occupied only by Bene Israels.

Mr. Shashar writes that "as a result of a decree of the rabbis of Baghdad, the Baghdad Jews do not officially recognize the Jewishness of the Bene Israel. However, the boundary lines are slowly being blurred, as is shown by the following example. Thirty years ago, it was forbidden for a Bene Israel to enter a synagogue of the Baghdad Jews. Present conditions are better, for a member of Bene Israel may now be called to the Torah in a Baghdad synagogue if he buys the *aliyah* (only the *maftir* and *shevi'i* are sold). Recently there have also been some instances of 'intermarriage.'"

The community of the Bene Israel has been struggling for centuries to retain its religion and its identity. Today, its leaders are looking forward eagerly to the benefits of their affiliation with the World Council of Synagogues from which they hope to get help, guidance, and brotherly love.

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# Jewish Soldier Heroes In The American Civil War

BY ROBERT SHOSTUCK, CURATOR OF THE BNAI BRITH EXHIBIT HALL, IN WASHINGTON, D.C., AND SECRETARY OF THE JEWISH HISTORICAL COMMISSION ON THE CIVIL WAR CENTENNIAL

The American Jewish community of a century ago, less than 60,000 persons, gave heavily in men and material to the bitter four-year struggle that was the Civil War. About 6,000 Jews fought in the Union Army, some 2,000 served with the Confederacy. A number of them are remembered for their heroism. Leopold Karpeles was one, the first Jew on record to win the United States Congressional Medal of Honor. He was born in Austria in 1838 and came to America as a boy of eleven. He later migrated to Texas where he joined the Rangers and fought in the Mexican border wars.

A staunch abolitionist of slavery, Karpeles made his way north shortly after the outbreak of the Civil War and enlisted in a Massachusetts infantry regiment, in the blue uniforms. An eyewitness account of his bravery was first told by Lt. John Anderson, his company commander. Anderson wrote: "His gallantry was conspicuous in the battles of the Wilderness, Spottsylvania Court House, and the North Anna River, in which latter engagement he was wounded while far in advance of the line, bearing the colors of the Regiment; but he carried the colors until wounded the second time. . ."

Karpeles is credited with saving part of his regiment from capture during the disorderly retreat of the Battle of the Wilderness by rallying troops around his colors. Col. W. S. Shurtless, commanding officer of the 46th Massachusetts Regiment, in an official letter of commendation, reported: "The promptness with which he came upon the line of battle and the firmness with which he stood his ground, though his flag was several times pierced by the bullets of the enemy, were so conspicuous as to be the subject of remark and commendation. . ."

After the war, Karpeles, his legs shattered by multiple wounds, worked as an auditing clerk in the Treasury Department. He died on February 22, 1909. Many personal mementoes, including his citations and military equipment, are currently on display in the Bnai Brith Exhibit Hall in Washington, D.C.

Sixteen-year-old Benjamin B. Levy enlisted in the First New York Volunteers as a drummer boy and was detailed as orderly to Gen. Mansfield. While young Levy was conveying dispatches aboard the steamboat Express to Gen. Wool at Fort Monroe, the vessel was attacked by a Confederate gunboat. The Express, with all aboard, was in imminent danger of capture when Levy rushed to cut loose a water schooner the vessel had in tow. The schooner was captured, but the Express sped safely away. For his prompt act, the quick-thinking youth was commended by Generals Mansfield and Wool.

Drummer-boy Levy was again cited during the retreat from Richmond. He threw away his drum, picked up a fallen comrade's weapon, and saved his regiment's colors from capture. Levy re-enlisted and distinguished himself during the Battle of the Wilderness. He suffered a serious leg wound and was left lying on the field until captured by guerillas. He was without shelter and medical attention for several weeks until Union troops swept in from Fredericksburg.

There were many other Civil War soldiers of the Jewish faith who distinguished themselves and were awarded citations for action beyond the call of duty. Among those who won the Congressional Medal of Honor were:

Sgt. Major Abraham Cohn who displayed conspicuous gallantry by rallying disorganized troops during the battles of the Wilderness and the Mine. David Orbanski, of the 58th Ohio Infantry, for exceptional bravery and coolness under fire during engagements at Shilon and Visksburg. Henry Heller of the 66th Ohio Infantry, for bravery at Chancellorsville. Abraham Greenwalt, of the 104th Ohio Infantry, for capturing the enemy corps headquarters flag at Franklin, Tenn. Cpl. Isaac Gans of the 2nd Ohio Cavalry, for exceptional battlefield bravery.

Little is known of Jews in the gray uniforms of the Confederate forces because of incomplete or destroyed service records. But if the Confederacy had a CMH it probably would have been presented to Lt. Albert M. Luria. This youth, who received his commission in a North Carolina infantry regiment when he was nineteen years of age, was killed at Seven Pines in June, 1862, while leading his company. An incident in Luria's career earned for him the love and respect of his comrades. During one engagement, an eight-inch Union shell, the fuse still burning, fell into his company's gunpit. Luria scooped up the shell and ran it to a tub of water before it could explode. His company engraved the details on the shell casing, adding: "The pride of his Regiment and the bravest of the brave." It now stands as a monument over his grave near Columbus, Georgia.

A somewhat similar incident cost the life of Dr. Marx E. Cohen, of Charleston, South Carolina, who enlisted in the Confederate army

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after graduation from medical school. Dr. Cohen volunteered with two other men to remove some explosive shells that fell near their position. The men succeeded, but were cut down by Yankee bullets before returning to their ranks.

Dr. Simon Baruch participated in all of the battles of Lee's army in Virginia. Because he refused to leave the wounded, he was twice taken prisoner, escaping once, and being paroled the second time. More than thirty surgeons are known to have served on both sides. Dr. Morris J. Asch, who served in the Army of the Potomac and under General Sheridan, caused a storm of controversy in the Northern press by his exposure of the deplorable conditions existing in temporary military hospitals. Fame of another sort came to Dr. Israel Moses. He designed the ambulance wagon that provided safe and comfortable transport for the sick and wounded.

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# A Child Of The People

BY ALEXANDER CZARSKI

I first met him on a cold evening in the autumn of 1956. We had come from Poland on a visit to Sweden and were staying at a hotel in a quiet street in the heart of Stockholm. He represented the Polish shipbuilding industry and I, the mines.

For the next two months we met frequently at meetings of various committees and during private conversations. We talked of a thousand and one things, but it never occured to me that he, Kazimir R., was a Jew. I somehow felt sure that tall blonde man of pleasant manners and appearance, speaking a cultured Polish, was a liberal-minded Christian with a slight proclivity towards anti-Semitism.

One evening, at the end of October, I was sitting in my room, listening to the news over the radio. There was a report on the Sinai Operation, followed immediately by a service from the Stockholm Synagogue. I had not been to a synagogue for nearly 17 years, but that evening I decided to go.

So I stepped out into the street, took a taxi, and in a few minutes I was at the Synagogue. I sat in one of the pews, my face aglow — with shame, or with a host of memories that were awakened in me. When the service was over, I made my way slowly towards the exit. But for some reason or other I had the feeling that someone was gazing intently at me. When I turned, I saw Kazimir R. following me.

We returned together to the hotel and there Kazimir tore the mask from his face. He revealed various details of his life history, among them the story of his 10-year-old son, Bronek. Bronek had known nothing of his Jewish origin. In 1945 his parents had chosen the path of assimilation, as had many Jews who had survived the holocaust, and their child grew up as an active anti-Semite.

About a forthnight before his journey to Sweden his son had brought him a note asking him to call at the school. When he spoke to his teacher Kazimir could discern signs of perplexity on her face.

Excesses against Jewish children were things of daily occurrence at the time, and Kazimir felt sure that Bronek's schoolmates had got to know that he was a Jew, and that the boy had fallen victim to anti-Semitic pranks. But before he had the chance of uttering a word, the teacher began:

"You must understand, Sir, my predicament in having to speak to you on this delicate question. "I am responsible for things happening in my class. "Bronek is a good pupil, and I like him quite a lot. "But in my class there are also three Jewish children, and Bronek often beats them. This thing gives me no end of trouble both with their parents and with my party. "You must do something about it. You must explain things to him. "His conduct in the street is no concern of mine, but at school, well, it causes me unpleasantness."

Kazimir continued, smoking one cigarette after the other. "Just imagine my suffering at that moment! My son beating Jewish children just because they are Jews. "I returned home, my heart storming. 'I am to blame,' I said, 'I brought him up with a mask on his face.'

"I wanted to protect him against the horrors that had visited both his mother and myself. "I had innocently believed that was the right thing to do. I wanted to delete the past, to bury my Jewishness and to bring up the child to be free from . . ." That evening I had a talk with Bronek. I sat at his bedside and I revealed the whole truth to him. My son's reaction was shocking. He sprang from his bed and shouted: It's not true! I am not a Jew! I don't want to be a Jew! It's not true!"

That had been the most horrible moment in Kazimir's life since the end of the war. Bronek had hardened his heart and had shut himself up. When his father took leave of him before his journey to Sweden, he did not even ask him to bring him toys.

Kazimir ended his story and relapsed into silence. We stayed on for another month in Sweden together, and then we parted. He returned to Gdansk and I to Silesia.

One afternoon in March this year I boarded the "S.S. Aliyah" which was anchoring in Haifa Port. I had come to meet some friends who had arrived from Poland. I was chatting with them on the deck when suddenly I felt a hand on my shoulder.

I turned my head and once again I saw Kazimir R. in front of me. We exchanged greetings and de-

(Continued on Page Sixty-Seven)

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# THE WORK OF THE JEWISH NATIONAL FUND

(Continued from Page Sixteen)

way of life, land of milk and honey (money . . .), land of big and plenty". Finally Ben-Gurion broadcast a message to little Laika saying: "If you really want to live a dog's life, come to Israel."

Seriously, however, what we saw on this visit to Israel warmed our hearts as we observed the strength of the people, the strength of a people's *labour* which built and continues to build in spite of the most difficult of geographical and economic barriers; the strength of a people's *courage* which allows them to work on the land, virtually under the very nose of the enemy, spade in one hand, rifle in the other; the strength of the people's *love*, a love for their land, a love for each other, a love which bids them go on despite shortage, despite hardships, despite difficulties of all kinds; the strength of the people's *faith* and *spirit* which leads them to find *worthiness* and *good* and *hope* in the things that they have done toward the building of a stronger, a more secure tomorrow.

And seeing all this, we were impressed more than ever with the fact that the State of Israel is not only the fulfillment of nineteen centuries of Jewish prayer and an inspiration for Jewish creative survival everywhere, but that, to humanitarians, it is a home for the homeless; to the free world, it is a citadel of freedom; to Christians, it is the Holy Land revitalized; and to Canadians generally, it is a foothold of democracy in an area where democracy is yet a vision of the future.

We saw many things strange and awe-inspiring, the Emek and the Jezreel Valley, once an infested swamp, now looking greener than ever. Ginegar, a thriving Kibbutz in the Jezreel Valley, where Professor Picard, Hebrew University geologist, proudly showed the delegation how, Moses-like, he caused water to spring from the rock, thereby transforming vast stretches of swampland into productive and flourishing farm sites.

We observed the great Hatzor excavations and listened spell-bound to Professor Yadin as he explained with that inimitable charm, enthusiasm, and pride which you witnessed this evening, the wonders of the discoveries and their historical significance. Standing on top of the world at Safad we saw the Huleh Valley in the distance, already being converted from the nothingness of swamps to life-giving green pastures as a result of the Great Huleh Canal Project.

We stopped for quick refreshments sitting outdoors at Tiberias on the waterfront of Lake Kinnereth looking calm and peaceful, and we saw small fishing vessels calmly and silently launching forth on their expeditions, not knowing when the tranquility of their peaceful mission would be shattered by the treachery of Syrian cannon from the other side.

We saw Arabs — in the Knesset, at the Hebrew University, on the streets and in the market places, in their own villages. Some 200,000 of them live in Israel — working, learning, trading, and prospering. And seeing this, one could not help but draw comparisons: how different is their life from that of their co-religionists in Arab lands, how different is the Israeli attitude from the sabre-rattling which emanates from Cairo. How different the leadership of two peoples, one obsessed with the *love of power* and the other motivated by the *power of love*.

We saw the Technion Institute growing in stature and strength, from its breathtaking site overlooking the magnificent valley and beautiful city of Haifa below. We saw the Weizmann Institute continuing to expand its vital research in beautiful park-like surroundings. We saw Har Herzl, in its awe-inspiring simplicity and our hearts quickened a beat as we recalled the inspired life of the great Herzl whose burning zeal and fiery determination accomplished so much in so little time, whose audacity and courage changed the course of history.

We saw young soldiers marching — boys and girls — marching and singing — the strength and the confidence of a young country. We saw Elath, population two years ago 400; today over 5,000, bursting with vitality, growth and development, with its modern hotels, its hospital (a gift of Canadian Hadassah), the Timna copper mines in full operation, busily reviving the glorious past of Solomon's splendour.

We saw our ships at Aqaba, proud Southern bastion of a determined people, gateway to Asia and to our budding friendship and relationship with Ghana and Liberia. Who would have thought that after only ten years of life, Israel would already be a friend and guide to new countries and would be in a position to lend them advice and technical assistance. Surely, here is an example to all the world that Israel's progress could serve — through friendship, understanding and peace — to bring to the entire Middle East a modern economy, the relief of poverty and disease and, yes, a much-needed sense of the dignity of man for *all* the inhabitants of this troubled area.

Surely, humanity cannot go forward, surely, civilization cannot advance, except as the philosophy of human brotherhood comes to prevail. In our time we have learned how to fly through the air like birds and how to swim under the ocean like fish. What the world has yet to learn is to walk the earth like men in brotherhood and dignity, to live together, to work together and to share together life's experiences for ourselves and our brothers. And when we see such a dynamic manifestation of Israel's friendship for small new nations, how refreshing and what a sense of pride that brings to us!

We saw the Hebrew University looking prouder and more stately than ever with some 5,000 students, with more new buildings completed and the magnificent Jewish National and University Library rising alongside of the new Law School Building which it was our privilege to dedicate. How heartwarming and exciting were the dedication ceremonies of the Law Building. For the first time in history the mayor of Jerusalem declared a "Canada Day" and gave a reception in the City Hall with the flags of Canada and Israel flying side by side.

We saw Canada Hall and the Weizmann Laboratories and Hadassim — proud symbols of the devotion of Canadian Hadassah's wonderful band of inspired women. And here let me refer to Hadassah's latest project — the Entrance Hall of the new Hebrew University Library which is to bear the distinguished name of the Governor General of Canada, the Right Honourable Vincent Massey — yet another link cementing the close relationship between Canada and Israel. We saw with our own eyes the great Cancer Research activity under the guidance and direction of Dr. Jack Gross whom we of Canada and of Montreal are proud to claim as our own.

We took an expedition into the Negev to visit the Nebatean project in the heart of the desert at the ancient site of Sbeta, where Professor Michael Evenari, having resigned his vice-presidency of the Hebrew University for this purpose, will with his charming wife and a team of research experts live for two years to reconstruct the ancient Nebatean agriculture, and bring it back to life, after two thousand years of neglect.

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We drove to Sdom down by the Dead Sea, lunched at Beersheba, and that night before venturing out to the desert, we slept in the cabins of the Dagon Hotel right on the waterfront at Ashkelon and rose at five o'clock in the morning in order to keep the rendez-vous with Professor Evenari and to get there before the sun burns scorching hot. By contrast, at the end of another day, we ascended to Safed where, to warm us up, the Pisgah Hotel opened its bar and all of us danced until midnight, to keep warm. That night the central electricity plant of the town broke down and we nearly froze, but we loved it and next morning the sun of Israel shone and we started out again and continued on our exciting way.

We attended the ceremonies dedicating a forest, within the Canada Forest, in the name of Mr. Justice Rand of the Supreme Court of Canada, and once again as Canadians we were proud! Towards the end of the tour our group was delightfully entertained by our Canadian Ambassador, Miss Margaret Meagher, at her home in Tel Aviv. Miss Meagher spoke at the Law Building dedication and at the dedication of the Rand Forest. By her personal charm, sincerity, and genuineness of character she has endeared herself to all of Israel and made us very proud indeed.

I wish I could tell you more about the visit of the Queen of Belgium, marking the first time royalty had come to Israel, and our participation in the ceremonies dedicating the Archaeological Institute at the Hebrew University in her name. And I wish too that I could tell you about the dedication of the University Chair in History and Philosophy of Science, bearing Mrs. Roosevelt's name, and the warmth of that great lady's response concerning Israel and its people.

Some of us had the rare privilege, on the invitation of Col. Weizmann — youthful dynamic head of the Israeli Air Force — to visit the Air Base which he had commanded during the Sinai Campaign. There we met the Base Commander, Lieut.-Col. Hod, and his squadron leaders and were briefed from the Air Base Tower. Our pride at the strength and confidence, the dedication and thoroughness of the personnel we met knew no bounds and gave us a sense of indescribable exaltation. The briefing was secret in character and I wish I could express to you the indelible impression this visit made on us and how proud we should feel of Israel's small but tough and thoroughly trained air personnel.

Who would have thought this possible ten years ago? What does all this mean? What does all we did and saw, about which I have tried to tell you briefly, though inadequately, add up to? It adds up to this: —

That Israel remains strong and calm and confident with the resoluteness and strength of its people and the resoluteness and strength of its leaders; That Israel continues to grow — in population, in industry, in production, in the output of its fields and of its factories, both for home consumption and for export; That Israel will continue, as long as necessary, to stand on guard to protect its citizens' right to live in freedom, in peace and in tranquility; That the doors of Israel remain and will continue to remain open to every Jew who seeks the freedom to which all humans are entitled; That the people of Israel are destined to become more and more an example of true social democracy and, by virtue of the emphasis on education, research and science, this nation is bound to make great contributions to the advancement of human welfare not merely for Israel alone, but for all the world.

It is this emphasis on education, research, and science which has made possible the wondrous accomplishments of the Keren Kayemeth L'Yisrael in settlement and immigration. The advent of the new partnership between the Government of Israel and the Jewish National Fund, opens for the Keren Kayemeth L'Yisrael new and greater opportunities for land redemption from the desolation and wilderness which still cover large parts of the country.

Engaged as it has been in this fundamental work, Keren Kayemeth L'Yisrael has for half a century been near and dear to the hearts of the Jewish people the world over. With the new and greater vistas ahead, and with the Government's great programmes, including the wonderful new five-year plan for the development of the Southern Negev, given the necessary sinews and support it deserves, the Jewish National Fund is destined to play an ever greater role in the sacred task of soil creation for populating hitherto untapped regions of the country.

In conclusion, let me quote the closing lines of an address by Joseph Weitz, head of the J.N.F's Land and Development Division, who has served the organization for forty years, delivered by him at the meeting of the Inner Zionist General Council last fall:

"These days mark forty years of my service with the Fund to which I am bound with countless ties. I feel myself deeply rooted in its spirit and values, and I aspire to see it great, for in it I see one of the safeguards of the State's existence. It is, therefore, my prayer that you will widen the sphere in which the renewed

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## A CHILD OF THE PEOPLE

(Continued from Page Sixty-Four)

cided to meet some day the following week. Kazimir called to the child who was romping about the deck. It was his son Bronek. He gave me his hand, and I asked him whether he was glad to come to Haifa. His reply was short and bitter: "No!"

Some days ago I paid a visit to Kazimir's family. They are living at Bat Yam, near Tel Aviv. Kazimir is to end his course at the Hebrew Ulpan in a few weeks' time.

Later on I took Bronek for a walk through the streets of Bat Yam. We walked along the beautiful boulevard down to the seashore. Then we sat down on a rock and talked about the sand on the seashore, about the sea, about the ships sailing far on the horizon and about the giant El Al plane that flew overhead.

Bronek wrote something on the sand with the stick that he held in his hands. "What have you written there" I asked him when I failed to decipher what he had scrawled. Bronek lifted his head and looked straight into my eyes.

"You know," he said, "I imagined everything to be entirely different. "I thought the Jews were as my comrades had told me they were. But it's all a lie. "Everything is so beautiful and so pleasant here and we are not at all worse than they."

"And what did you write in the sand!" Bronek blushed slightly and answered in a whisper: "This is my homeland!" Then he bent down and with a brush of the hand obliterated the writing. We returned to his home. "And what would you like to be when you grow up!" I asked him as we ascended the stairs. "An Israeli pilot!" Bronek replied unhesitatingly.

This story is from the South African Jewish Chronicle.

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Keren Kayemeth L'Yisrael is to be active, and in so doing you will, I am sure, bring about the achievement of the visions of our prophets." And he concluded with the following lines from the prophet Joel, Chapter IV, verse 18:

"And it shall come to pass in that day,
That the mountains shall drop down sweet wine,
And the hills shall flow with milk,
And all the brooks of Judah shall flow with waters."

## *Oldest U.S. Jewish Women's Body (1846) Aids Cancer Victims*

America's oldest national Jewish women's organization, the United Order of True Sisters, held its 109th annual convention in the Statler-Hilton Hotel, in New York. More than 500 delegates and members from lodges throughout the U.S. heard about the organization's extensive program of non-sectarian philanthropic activities. The principal guest speaker was Dr. Robert Pinck, director of the department of radiology at Long Island College Hospital. The organization, which was founded in New York in 1846, now carries on its national philanthropic work through the United Order of True Sisters, Inc. Cancer Service.

This year it has provided help for more than 200,000 cancer patients in all parts of the U.S. through the purchase of radio-isotopes for hospitals, support of leukemia blood banks, and the maintenance of "gift loan closets" which provide cancer home-care equipment, such as beds, wheelchairs, dressings, and materials for occupational therapy for cancer victims. In addition, the organization's lodges support a variety of health and welfare agencies engaged in providing therapeutic and recreational facilities for the aged, the blind, the convalescent, and for physically handicapped or mentally retarded children.


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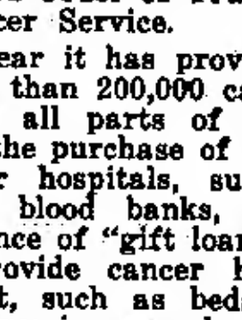
*Holiday Greetings*



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# MONTREAL MARRIAGES

### AISEN-FARBER

The marriage of Miss Marilyn Farber, daughter of Mr. and Mrs. Issie Farber, 4530 Circle Road, to David Aisen, son of Mr. and Mrs. Karl Aisen, 6680 Mountain Sights Avenue, was solemnized at Chevra Kadisha-Bnai Jacob Synagogue, on Sunday, November 8, at six o'clock. Rabbi David Roth officiated, assisted by Dr. Chaim N. Denburg, Rabbi, and Cantor A. Greenberg. The bride was given in marriage by her parents. She was gowned in white antique satin, cut with a tight-fitted bodice, a V-neckline, long sleeves, and full skirt ending in a chapel train. Her veil of tulle illusion was fastened to a tiara of seed-pearl-beads and rhinestones and she carried a white prayer book adorned with white orchids. Miss Bonnie Aisen, sister of the groom, was maid of honour, wearing a gown of turquoise-blue organza, made with a full skirt. She wore a hat of matching material and carried a cascade of white carnations. Cherry Zinman, cousin of the bride, as flower girl, wore a dress of apple-green organza; with a halo of white carnations; and carried a star-shaped nosegay of white carnations. Jack Farber, brother of the bride, was best man. The ushers were: Abe Tabatchnick, Ben Yuck, Zane Mann, Leo Ratner, Paul Goldin, Peter Ratner, Morris Farber, and Richard Singer. Erwin Aisen, brother of the groom; and Arnold Farber, brother of the bride, were junior ushers. Michael Yuck was page boy. Leonard Farber, brother of the bride, was in the procession. Standards of yellow and white carnations and gladioli, arranged with greenery, decorated the Synagogue and hall. Mrs. Farber, mother of the bride, was gowned in apple-green antique satin, reembroidered with seed-pearl-beads and sequins; with a matching crown; and carried an evening bag adorned with a white orchid. Mrs. Aisen, mother of the groom, wore a gown of brocaded turquoise-blue and gold-colour; also a gold-coloured crown of seed-pearl-beads, and carried a turquoise-blue handbag with a white orchid. Mr. and Mrs. Aisen spent their wedding trip in Miami Beach, Florida, the bride travelling in a brown and black tweed suit. They have taken up residence at 4715 Plamondon Avenue.

# BIRTHS

Born, to Mr. and Mrs. Harry Kositsky (nee Tillie Finklestein), 5257 Bessborough Avenue, on December 2, at the Jewish General Hospital, a daughter, Sharon Elaine, sister of Leonard, aged ten years; Melvin, eight; Jerry, seven; and Harriet, six years; granddaughter of D. Kositsky, 2500 Van Horne Avenue, and the late Mrs. Harriet Kositsky; and of Mr. and Mrs. D. Ginsberg, of Ottawa, Ontario.

Born, to Mr. and Mrs. Theodore Baker (nee Reisa Cleiman, formerly of Glace Bay, N.S.), 6955 Wilderton Avenue, on November 21, at the Jewish General Hospital, a daughter, Barbara Naomi; first grandchild of Mr. and Mrs. Samuel Cleiman, of Glace Bay, N.S.; fourth grandchild of Mr. and Mrs. Moe Baker, 959 Dunlop Avenue; fifth great-grandchild of Mrs. Dora Schiff, 1640 Van Horne Avenue.

Born, to Mr. and Mrs. Robert Vogel (nee Phyllis Wener), 5055 Bourret Avenue, on November 24, at the Jewish General Hospital, a daughter, Vicki; granddaughter of Mrs. Jennie Wener, 5980 Mountain Sights Avenue, and the late William Wener; and of Mr. and Mrs. Fred Vogel, 4831 Barclay Avenue; great-granddaughter of Mr. and Mrs. Judah Vogel, 5998 Park Avenue; and of Mrs. A. Rubinstein, of Paris, France.

Born, to Mr. and Mrs. Leonard Slutsky (nee Libby Davine), 5330 Randall Avenue, on November 11, at the Jewish General Hospital, a daughter, Barbara; sister of Wendy, aged three years; granddaughter of Mr. and Mrs. David Slutsky, 7425 Querbes Avenue; and of Joseph Davine, 2670 Goyer Avenue, and the late Mrs. Victoria Davine.

Born, to Mr. and Mrs. Josif Kobulnik (nee Raye Azmier), 4322 Plamondon Avenue, on November 8, at the Jewish General Hospital, a daughter, Beverlee Sari; sister of David, aged eleven years; and Pamela Ruth, eight; granddaughter of H. Azmier, of Toronto, Ont., and the late Mrs. Toby Azmier; and of the late Mr. and Mrs. D. Kobulnik.

Born, to Mr. and Mrs. Maurice Steinberg (nee Lois Kutzman), 5713 Palmer Avenue, on November 20, at the Royal Victoria Hospital, a son, Richard Jon; brother of Lorne Eric; grandson of Dr. and Mrs. E. A. Kutzman, 5062 Grosvenor Avenue; and of Mr. and Mrs. Ben Steinberg, 5407 Duquette Avenue; great-grandson of S. Maislin; and Mrs. T. Ellison, both of Montreal.

Born, to Mr. and Mrs. Eric Kohn (nee Ruth Zikman), 23-Fifty-Ninth Avenue, Laval des Rapides, on November 13, at the Jewish General Hospital, a son, Sheldon Fredrick; grandson of Mrs. Bessie Zikman, 4775 Plamondon Avenue, and the late Samuel Eikman; and of Mrs. F. Kohn, of Vienna, Austria, and the late F. Kohn. Godparents are Mr. and Mrs. Joel Zikman, 3085 Eight Street, L'Abord a Plouffe, uncle and aunt. J. Etler, 1420 Bernard Avenue West, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Seymour Pearl (nee Sheila Shaffer), 5225 Mayfair Avenue, on November 13, at the Jewish General Hospital, a son, David Mark; grandson of Mrs. Leah Schaffer, 4635 Clanranald Avenue, and the late David Schaffer; and of Mr. and Mrs. Max Pearl, of Granby, Que.; great-grandson of Mrs. R. Heitner, of Granby. Godparents are Mr. and Mrs. Sydney Nadler, of Mount Vernon, N.Y., uncle and aunt. Mr. Pearl, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Seymour Turner (nee Edith Zelman), 487 Hudson Avenue, on November 8, at the Jewish General Hospital, a son, Howard Mark; brother of Peggy-Ann, aged four years; second grandchild of Mrs. Goldie Turner, 5157 Durocher Avenue, and of A. Turner, of Brooklyn, N.Y.; third grandchild of Mr. and Mrs. Ben Zelman, 449 Wolseley Avenue; great-grandson of Mr. and Mrs. J. Turner, 5711 Wentworth Avenue. Godparents are Marvin Turner, uncle; and Mrs. B. Goldman, Van Horne Avenue, great-aunt. Mr. Turner, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Alfred Luther (nee Frema Wiener), 4811 Lacombe Avenue, on November 15, at the Royal Victoria Hospital, a daughter, Carla; granddaughter of Mr. and Mrs Adolphe Berler, 5334 Newman Place; great-granddaughter of Mrs. Leah Gartner, 2350 Decelles Street.

Born, to Mr. and Mrs. Victor Schwartz (nee Muriel Hochmitz), 599 Luck Avenue, on November 19, at the Jewish General Hospital a son, Richard David; brother of Stephen, aged six years; grandson of Mr. and Mrs. Isadore Hoch-

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mitz, 4894 Lacombe Avenue; and of Mrs. Sadie Schwartz, 10 Rosemount Avenue. Godparents are Mr. and Mrs. Saul Klaiman, 5982 Macdonald Avenue, uncle and aunt. Mr. Hochmitz, grandfather, held the baby during the ceremony.

---

Born, to Mr. and Mrs. Gerald Gross (nee Ann Cohen), 5726 Mac Alear Avenue, on November 23, at the Jewish General Hospital, a son, Barry Andrew; grandson of Mr. and Mrs. Harry Gross, 4660 Queen Mary Road; and of Mr. and Mrs. Max Cohen, 34 Cressy Road. Godparents are Mr. and Mrs. Max Carr, 5732 Wilderton Avenue, great-uncle and great-aunt. Mr. Cohen, grandfather, held the baby during the ceremony.

---

Born, to Mr. and Mrs. Norman Handelsman (nee Sybil Evenstein, formerly of Oshawa, Ont.), 5310 Randall Avenue, on November 20, at the Royal Victoria Hospital, a daughter, Franceen Rhonda; granddaughter of Mr. and Mrs. Meyer Evenstein, of Oshawa, Ont.; and of Mr. and Mrs. Louis Handelsman, 5289 Borden Avenue.

---

Born, to Mr. and Mrs. Cecil Kott (nee Mabel Hershenkopf), 5913 Dolbeau Avenue, on November 15, at the Royal Victoria Hospital, a daughter, Meris; sister of Leslie, aged eight years; and Marla, five; granddaughter of Mr. and Mrs. Abraham Kott, 6075 Wilderton Avenue; and of Mrs. Regina Hershenkopf, 3070 Linton Avenue, and the late Myer Hershenkopf.

---

Born, to Mr. and Mrs. Alvin Malomet (nee Diana Keeb), 1330 Hanbury Street, Ottawa, Ont., formerly of Montreal, on November 30, there, a son, Jacob Daniel; brother of Rhonda Barbara, aged one and one-half years; grandson of Mr. and Mrs. Saul Keeb, 5240 Dalou Avenue, Montreal; and of Mr. and Mrs. Samuel Malomet, 3923 Drolet Street; great-grandson of Mrs. Leah Malomet; and of Eli Burt, both of Montreal.

Born, to Mr. and Mrs. Joseph Kronick (nee Libby Sedlezky), of Hawkesbury, Ont., on November 26, at the Jewish General Hospital, here, a son, Michael Bryan; grandson of Mr. and Mrs. Gerson Sedlezky, 2351 Hingston Avenue, Montreal; and of Mr. and Mrs. Ralph Kronick, 5891 Decelles Avenue. Godparents are Dr. and Mrs. Isidore Sedlezky, 5801 Cote St. Luc Road, uncle and aunt. Mr. Sedlezky, grandfather, held the baby during the ceremony.

---

Born, to Mr. and Mrs. Lionel (Lou) Lapidus (nee Goldie Garfinkel), 4780 Carlton Avenue, on November 30, at the Royal Victoria Hospital, a daughter, Rona Ellen; granddaughter of Mr. and Mrs. Benjamin Garfinkel, 4592 St. Urbain Street; and of Mr. and Mrs. Reuben Lapidus, 3015 Bedford Road.

---

Born, to Mr. and Mrs. Leon Neuer (nee Naomi Lottner), 6970 Wilderton Avenue, on November 21, at the Jewish General Hospital, a son, Menachem Mannes; grandson of Mr. and Mrs. Abraham Lottner, of Ste. Agathe, Que.; and of Mrs. Judith Neuer, 645 Outremont Avenue, and the late M. Neuer. Godparents are Samuel Lottner, 2880 Darlington Place; uncle; and Miss Doris Neuer, aunt. Abraham Lottner, grandfather, held the baby during the ceremony.

---

Born, to Mr. and Mrs. Mel Blanshay (nee Florence Segal), 715 Caven Circle, on November 29, at the Royal Victoria Hospital, a daughter, Marlene Mavis; granddaughter of Mrs. Laura Singer, 4785 Bouchette Avenue, and of Mrs. Claire Slate, of New York; great-granddaughter of Mrs. H. Goldstein, 4785 Plamondon Avenue.

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Born, to Mr. and Mrs. Herbert Kless (nee Molly Landsman), 5812 Eldridge Road, on November 24, at the Royal Victoria Hospital, a son, Gary Ian; brother of Charles, aged two and one-half years; grandson of Mr. and Mrs. B. Landsman, 5712 Jeanne Mance Street; and of Mr. and Mrs. P. Waxman, 740 Bloomfield Avenue. Godparents are Mr. and Mrs. D. Rappaport, 8590 Birnam Avenue, uncle and aunt. B. Landsman, grandfather held the baby during the ceremony.

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Born, to Mr. and Mrs. Eddy Stroll (Strulovitch) (nee Gertie Idlovitch), 3907 Van Horne Avenue, on November 10, at her home, a son, Charles; brother of Murray, aged nine and one-half years; Shelley, six and one-half; and Jeffrey, three and one-half; grandson of Mrs. Freda Strulovitch, 3905 Van Horne Avenue, and the late Charles Strulovitch; and of Mr. and Mrs. Morris Idlovitch, 2072 City Councillors Street. Godparents are Samuel Strulovitch, 4698 Carlton Avenue, uncle; and Mrs. Freda Strulovitch, grandmother. Louis Strulovitch, 5173 Bourret Avenue, uncle, held the baby during the ceremony.

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# TORONTO BIRTHS

Born, to Dr. and Mrs. Frederick Papsin (nee Sandra Croll), 246 Pannahill Road, on November 30, at New Mount Sinai Hospital, a son, Blake Croll; brother of Laura, aged eleven months; grandson of Senator and Mrs. David Croll, 1608 Bathurst Street; and of Mr. and Mrs. George Papsin, 1921 Avenue Road; great-grandson of Mrs. Minnie Croll, Windsor, Ont.

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Born, to Mr. and Mrs. Milton Awerbuck (nee Gloria Galfund), 150 Fairholme Avenue, on December 1, at New Mount Sinai Hospital, a daughter, Risa Cheryl; sister of Ian David, aged two and one-half years; granddaughter of Mr. and Mrs. Jacob Awerbuck, of Windsor, Ont.; and Mr. and Mrs. Paul Galfund, 397 Ridelle Avenue.

---

Born, to Mr. and Mrs. Abie Schwartz (nee Anne Dubowsky), 27 Seeley Drive, on November 27, at the New Mount Sinai Hospital, a son, Elliot; brother of Saul, aged two years; grandson of Mr. and Mrs. S. Dubowsky, 59 Brookfield Street; and of Mr. and Mrs. Jack Eisen, 255 Brunswick Avenue; third great-grandson of Myer Dubowsky, Baycrest Home for the Aged, and the late Mrs. Fanny Dubowsky.

---

Born, to Mr. and Mrs. Cyril Davis (nee Dorothy Flom), 7 Flemington Road, on November 29, at New Mount Sinai Hospital, a son, Lorne Gary; brother of Shelly, aged five years; and of David, two and one-half; grandson of Mr. and Mrs. Max Davis, of London, England; and of Mr. and Mrs. Max Flom, 428 Markham Street.

---

Born, to Mr. and Mrs. Larry Levenstein (nee Linda Frankel), 170 Elder Street, on November 25, at New Mount Sinai Hospital, a son, Michael Allan; first grandson of Mr. and Mrs. Charles Levenstein, 32 Timberlane Drive; eighth grandson of Mr. and Mrs. Simon Frankel, 80 Cocksfield Avenue; great-grandson of J. Eisicovitz, of that address.

---

Born, to Mr. and Mrs. Frank Risman (nee Debbie Herzog), 121 Clifton Avenue, on November 23, at New Mount Sinai Hospital, a daughter, Tammy Ellen; sister of Linda Carol, aged three and one-half years; granddaughter of Mr. and Mrs. George Risman, 175 Grange Avenue; and of Mr. and Mrs. Harry Herzog, 263 Major Street.

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Born, to Mr. and Mrs. Harold Rotman (nee Rebecca Kugler), 56 Garthdale Court, on November 28, at New Mount Sinai Hospital, a daughter, Deborah; granddaughter of Mrs. Bluma Kugler, of Israel.

---

Born, to Mr. and Mrs. Alfred A. Fram (nee Esther Lichtig), 73 Invermay Avenue, on November 19, at the Toronto General Hospital, a daughter, Avis Michelle; sister of Mark, aged nine years; granddaughter of Mr. and Mrs. Joseph Lichtig, 526 Roselawn Avenue; and of Mr. and Mrs. Isaac Fram, 9 Forest Ridge Drive; and great-granddaughter of Mrs. Leah Appleman, of London, England.

---

Born, to Mr. and Mrs. Murray Friedman (nee Edith Lipson), 10 Appletree Court, on November 23, at Women's College Hospital, a son, Neil Ian; brother of Helene Rebecca, aged four years; grandson of Mr. and Mrs. Isaac Lipson, 30 Page Street; and of Mrs. Sarah Friedman, 394 Glenholme Avenue.

---

Born, to Mr. and Mrs. Irving Levine (nee Ann Yoskowitz), 67 Garthdale Court, on November 30, at the New Mount Sinai Hospital, a son, Hartley Jay; brother of Rhonda, aged six years; and of Susan, four; grandson of Mrs. H. Yoskowitz, 67 Garthdale Court.

---

Born, to Mr. and Mrs. Albert Waisglass (nee Helen Tepperman), 55 Ridgevale Drive, on November 24, at Women's College Hospital, a son, Joel Elliott; brother of Lorne, Debra and Ricky; grandson of Mr. and Mrs. S. Waisglass, 54 Neptune Drive; and of Mr. and Mrs. Gordon Tepperman, 21 Frontenac Avenue.

---

Born, to Mr. and Mrs. Arthur Wine (nee Althea Lipshitz), 4 Ballyronan Road, on November 3, at Mount Sinai Hospital, a daughter, Karen Gail; sister of Cheryl, aged seven years; and of Ian, sixteen months; granddaughter of Mr. and Mrs. A. Lipshitz, 285 Brunswick Avenue; and Mrs. Esther Wine, 68 Henry Street.

---

Born, to Mr. and Mrs. Jacques Vogler (nee Hilda Strauch), 232 Maxwell Street, on December 2, at New Mount Sinai Hospital, a daughter, Robin Terry; sister of Stephen, aged three and one-half years; and of Michael, twenty-two months; granddaughter of Mr. and Mrs. Max Strauch, 77 Rosebury Road.

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Born, to Dr. and Mrs. Bernard S. Leibel (nee Queenie Besner, formerly of Montreal), on November 2, at the New Mount Sinai Hospital, a daughter, Esther Rachel; sister of Roslyn Dorothy, and Allan; granddaughter of Mr. and Mrs. Joseph A. Besner, 360 Kensington Avenue, Montreal; and of Mr. and Mrs. William Leibel, 660 Briar Hill Road.

---

Born, to Mr. and Mrs. Alfred Kopman (nee Eva Erenberg), 5 Meadowbrook Road, on November 28, at New Mount Sinai Hospital, a daughter, Gail; sister of Larry, aged fourteen years; and of David, aged ten years; granddaughter of Mrs. Molly Kopman, 79 Brucewood Crescent; and of Mr. and Mrs. Samuel Erenberg, 240 Viewmount Avenue; and great-grandaughter of Mrs. Mary Wolfe, Hilton Avenue.

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# TORONTO MARRIAGES

## KLEINBERG-ALTER

The marriage of Miss Eleanor Barbara Alter, daughter of Mr. and Mrs. Morris Alter, 70 Wenderly Drive, to Alan Howard Kleinberg, son of the late Mr. and Mrs. Joseph Kleinberg, took place at Beth David Synagogue, on Sunday, November 29, at six o'clock. Rabbi A. Pappenheim officiated, assisted by Cantor D. Greengarten. The bride was given in marriage by her father. She wore a long, ivory-coloured Chantilly lace gown set over embroidered taffeta gown. It was designed with a fitted bodice; scalloped bateau neckline; long, fitted sleeves; and a full skirt with a chapel train. Her finger-tip veil of tulle illusion was combined with an embroidered coronet. She carried a bouquet of white orchids and stephanotis. Mrs. Jerome Sadja, sister of the bride, was matron of honour, in a pink, crushed taffeta gown, with an embroidered bodice, and a harem skirt. Her headdress was a rhinestone coronet; and she carried a cascade of red roses. Miss Toby Scrobacky was maid of honour, in a royal-blue chiffon gown, the bodice of which was appliqued in white lace; with a bouffant skirt. She carried a cascade of pink roses. Misses Sharon Crystal and Lynda Goodman were bridesmaids. The former wore a gown of white nylon chiffon, re-embroidered with blue applique. It had a scooped neckline; shirred bodice; and full skirt. Miss Goodman wore a gown of pink nylon, fashioned with a pleated bodice; and a bouffant skirt. Each carried a cascade of pink roses. The junior bridesmaid was Miss Beverley Crystal, in a gown of pale green nylon chiffon, which had a pleated bodice, and a full skirt with a bow in the back. She carried a miniature cascade of pink roses. Lorraine Binstock, as flower girl, wore a mauve nylon dress, trimmed with lace. She carried a miniature cascade of pink roses. Martin Kleinberg, brother of the groom, was best man. The ushers were: Jerome Sadja, Ralph Strasberg, Seymour Blackstein, David Kornblum, Michael Harris, Jack Sand, Stanley Lapkin, Harvey Barron, Vasil Stavro, and Michael Moss. The junior ushers were: Howard Alter and Martin Goodman. Standards of pink chrysanthemums and white roses were arranged with greenery to decorate the Synagogue. Mrs. Alter, mother of the bride, wore a delustred, pink, satin sheath; wholly embroidered with seed-pearl-beads; also a sequin hat; and a blue orchid. Mrs. S. Binstock, cousin of the groom, wore a powder blue gown, cut with a scooped neckline; and a draped skirt with a fish-tail at the side. She had a blue feathered cap; and a mauve orchid. Mrs. Esther Binstock, aunt of the groom, was in a gown of blue satin, with the neckline embroidered with lace, and a full skirt. Her hat matched; and her corsage was of yellow roses. Mr. and Mrs. Alan Howard Kleinberg spent their wedding trip in New York. The bride went away in a brown tweed suit; with a white orchid. They will reside at 70 Wenderly Drive. Here for the occasion were: Mrs. Mary Sadja and Norman Sadja, of Pittsburgh, Pa.

## BERNATT-KERBEL

The marriage of Miss Marlene Sheila Kerbel, daughter of Mr. and Mrs. A. Kerbel, 88 Willowbank Boulevard, to Reuben A. Bernatt, son of Mr. and Mrs. A. Bernatt, 70 Searle Avenue, was solemnized on Sunday, November 29, at half-past five o'clock, at Shaarei Shomayim Synagogue, by Dr. Walter Wurzburger, Rabbi, assisted by Cantor Nathan Adler. The bride was given in marriage by her father. She wore a long, white, peau de soie gown, with heart-shaped neckline; high-waisted line; long sleeves of lace; fitted bodice of lace over peau de soie; and full skirt panelled with appliques of lace embroidered with pearl-beads. Her three-quarter-length veil of tulle illusion was draped to a tiara of rhinestones and seed-pearl-beads, and she carried a prayer book with a white orchid and stephanotis. Mrs. Norman J. Kerbel, sister-in-law of the bride, was matron of honour. Her gown, of material splashed with colour on a white background, had a fitted bodice and full, short skirt. She had a rhinestone tiara; and carried a bouquet of mauve orchids. Sandra Rosenberg, cousin of the groom, was junior bridesmaid. She wore a cameo-coloured gown, with a full skirt and tight bodice; and carried a bouquet of baby chrysanthemums. Mrs. A. Beckerman, sister of the groom; Mrs. Sidney Goldhart, Misses Esther Zimmerman, John Lichtig, and Ruth Bocalter were the bridesmaids, each in a gown of royal-blue, designed with a harem skirt, round neck, and short sleeves. They had tiaras; and carried bouquets of chrysanthemums. Dr. Norman J. Kerbel, brother of the bride, was best man. The ushers were: Stephen and Raymond Barnett, cousins of the groom; Arnold Beckerman, brother-in-law of the groom; Kenneth Freedman, Arnold Feldman, Louis Gwartz, Bert Krassin, Harold Langer, Albert Sliwin, Sidney Goldhart, and Fred Mintz. Flowers decorated the altar and canopy. Wedding music was played. Mrs. Kerbel, mother of the bride, wore a champagne-coloured sheath gown of lace over peau de soie; and a small hat of the same material. Mrs. Bernatt, mother of the groom, wore a green gown; with a hat to match. Their corsages were of orchids. Mr. and Mrs. Reuben A. Bernatt spent their wedding trip in the United States, the bride travelling in a beige suit, with mink collar. They will reside in Toronto.


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# MONTREAL MARRIAGES

## COPOLOFF-LITVACK

The marriage of Miss Sharon Lynn Litvack, daughter of Mr. and Mrs. L. Harry Litvack, 5567 Randall Avenue, to Norman Copoloff, son of Mr. and Mrs. Philip H. Copoloff, 774 Wiseman Avenue, was solemnized at the Spanish and Portuguese Synagogue, on Sunday, November 15, at half-past six o'clock, by Dr. Solomon Frank, Rabbi, and Rabbi Charles Bender, officiating at a double ring ceremony, assisted by Cantor Eugene Goldberger and Reverend I. Krul. The bride was given in marriage by her parents. She was gowned in white antique silk satin. The fitted bodice was worked with seed-pearl-beads and sequins; and the very full skirt had beaded satin flowers down the front and was caught up by similar flowers into two puffs in the back, ending in a chapel train. Her finger-tip veil of tulle illusion was arranged with a tiara of seed-pearl-beads and rhinestones; and she carried a prayer book adorned with spray orchids and Demure roses. Mrs. Irving Hecht, matron of honour for her cousin, wore a gown of white Alencon lace over lilac-coloured satin, with matching cummerbund, and lilac-coloured satin flowers down the front. She carried a cascade bouquet of pink carnations and baby lavender pom-poms. Miss Brenda Kates, cousin of the groom, was maid of honour, wearing a gown of pink and white tiered embroidered lace over organza; with a flowered headdress; and carrying a bouquet of pink carnations. Wila Litvack, cousin of the bride; and Cindy Lee Copoloff, niece of the groom, were flower girls. Each wore a pink nylon dress; with white shoes and gloves; and a circlet of flowers in their hair; and carried a spray bouquet of pink carnations. Leonard Copoloff was best man for his brother. The ushers were: Michael Litvack, brother of the bride, Sydney Copoloff, brother of the groom; Morton Grossman, brother-in-law of the groom; David Litvack, Irving Hecht, Robert Litvack, Mark Litvack, and Harold Miller, cousins of the bride. Pink and white gladioli, carnations, and greenery decorated the Synagogue and hall. Mrs. Litvack, mother of the bride, wore a rose-coloured brocade gown made with an over-skirt of antinque satin, re-embroidered, brocade appliques with inserts of accordion pleats dividing the back of the skirt from waist to hem. Her tiara was of seed-pearl beads and rhinestones; her corsage was of rosewood-shaded orchids. Mrs. Copoloff, mother of the groom, was in a rose-beige, antique satin sheath, made with an embroidered lace bodice. She had a copper-toned crystal tiara; and a corsage of gold-coloured orchids. Mr. and Mrs. Norman Copoloff spent their wedding trip in Mexico City, and Acapulco, Mexico, the bride travelling in a brown, two-piece ensemble trimmed with mink. They have taken up residence at 6525 Cote St. Luc Road. Here for the marriage were: Dr. and Mrs. Moe Katz, of Waterloo, Que., uncle and aunt of the bride; and Miss Anita Plaw, of Kingston, Ont.

## FREIDMAN-LUTHER

The marriage of Miss Elvira Luther, daughter of Mr. and Mrs. Adolphe Berler, 5334 Newman Place, to Ben Freidman, son of Mr. and Mrs. Abie Freidman, 6885 Lemieux Avenue, took place at Spanish and Portuguese Synagogue, on Sunday, August 30, at half-past six o'clock. Dr. Solomon Frank, Rabbi, officiated, assisted by Reverend I. Krul. The bride, given in marriage by her parents, was gowned in white silk, re-embroidered with seed pearl beads and sequins; designed with a fitted bodice, with a heart-shaped neckline, and long sleeves, ending with points at the wrists; and a full bouffant skirt, terminating in a very long, ruffled train. Her three-quarter-length veil of tulle illusion, was held in place by a tiara of seed pearl beads and rhinestones; and she carried a white prayer book, adorned with two white orchids, with white satin streamers, tipped with white baby roses. Miss Shirley Freidman, sister of the groom, was maid of honour, wearing a strapless, ballerina-length gown, of pink nylon, with a matching net stole. She had a matching crown, and carried a cascade bouquet of pale and deep pink roses. Rickie Gurman, cousin of the groom, was flower girl, wearing a dress of baby blue nylon, embroidered with flowers on the bodice and full skirt; with a bandeau of matching pale blue nylon; and a nosegay of baby blue-tinted pom-poms and carnations. Alfred Luther, brother of the bride, was best man. The ushers were: M. Freidman, Jack Gurman, Samuel Gurman, Lionel Liquornik, Harry Rosen, Jack Singer, Max Tobin and Melvin Wiener. Robert Gurman, cousin of the groom, was best man. Standards of red and white gladioli and carnations arranged with greenery, decorated the Synagogue and hall. Nat Raider and his orchestra played. Mrs. Berler, mother of the bride, was in a pale blue strapless peau de soie sheath dress, re-embroidered with seed pearl beads and sequins, with a matching stole; with matching accessories and a hat of matching material. Mrs.

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Freidman, mother of the groom, wore a pink lace sheath dress, made with a V-neckline, the bodice embroidered with seed pearl beads and sequins; with matching accessories, and a pink feather hat, both having corsages of white orchids. Mr. and Mrs. Ben Freidman spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y., and Atlantic City, N. J., the bride travelling in a pale blue sheath dress made with a matching jacket. They have taken up residence at 6442 Coolbrook Avenue. Here for the marriage were Mrs. Rose Berman and Miss Sylvia Berman, of Kitchener, Ont., and H. Freidman, of New York.

# BIRTHS

Born, to Mr. and Mrs. Morris Soifer (nee Beverley Zeligman), 890 Davaar Avenue, on November 21, at the Reddy Memorial Hospital, a daughter, Naomi Diane; sister of Allan Charles, aged nine and one-half years; and Ellery Lionel, five; granddaughter of Mr. and Mrs. William Zeligman, 890 Davaar Avenue; and of Mr. and Mrs. Max Soifer, 6006 Waverley Street.

# TORONTO DEATHS

Nathan Glassberg, 140 Raglan Avenue, died at his home on December 6, at the age of seventy-four years. He is survived by his wife, Mrs. Pauline Glassberg; two sons: Saul and Samuel, of Chicago, Ill.; five daughters: Mrs. Ethel London, 12 Fairleigh Crescent; Mrs. M. Rotstein (Sadie), 94 Montclair Avenue; Mrs. I. Bly (Alice), 57 Ridge Hill Drive; Mrs. Percy Kramer (Laura), 6 Coldstream Avenue; and Mrs. A. Luftspring (Sylvia), 140 Raglan Avenue; ten grandchildren: Adrian, daughter of Mr. and Mrs. Saul Glassberg; Marlene and Anita Rotstein; Lorne, Enid, and Stephen Bly; Marshall Kramer; and Sheldon and Charise Luftspring. Rabbi David Monson officiated at funeral services. Interment was at Linitzer Sick Benefit Society Section of Dawes Road cemetery. Shiva was at the home.

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# CLASS IN COOKERY

## BREAD BLINTZES

four slices egg sandwich loaf
one-half pound cottage cheese
one-half cup milk
two eggs
salt and pepper to taste

**Filling**

Mash the cottage cheese, add one beaten egg, salt and pepper, and mix well. Beat one egg with the milk.

Cut crust off of the sliced bread. Roll out slice flat with a rolling stick. Place some of the filling along the edge of each slice and roll up like a jelly roll. Dip the rolled slice in the egg and milk mixture holding together with the fingers so as not to open it up. Fry in hot butter as for French toast. Turn it over on other side and brown. Serve hot with sour cream.

**Mrs. D. Peters,**
**676 Querbes Avenue, Montreal.**

## MELTING MOMENTS

two cups sifted pastry flour or one and three-quarters cup sifted all-purpose flour
two teaspoons cream of tartar
one cup shortening
one egg
one teaspoon baking soda
three-quarters teaspoon salt
three-quarters cup brown sugar
one teaspoon vanilla
chopped walnuts

Measure flour and sift with baking soda, cream of tartar, and salt. Cream shortening slightly in separate bowl and mix in brown sugar. Add beaten egg. Sift in dry ingredients, about a third at a time, mixing well after each addition. Add vanilla. Mix in additional flour if necessary to make a dough which can be handled. Roll small portions of mixture into balls and coat each with nuts. Bake on greased cookie sheets in moderate oven, 350 degrees, for about twenty minutes.

**Mrs. B. Saltzman,**
**102 Rajah Street, Toronto.**

## NAPOLEON CAKE

one-quarter pound butter
two eggs
two cups flour
pinch of salt
one-half cup sugar
two tablespoons sour cream
two teaspoons baking powder
one teaspoon vanilla

Cream butter and sugar together. Add eggs one at a time and beat well after each. Add sour cream and vanilla. Add flour, baking powder, and salt which have been sifted together twice, and knead lightly till easy to handle. Divide dough into five parts. Roll each out thin on a floured board. Fit each part into a slightly greased nine-inch pie plate. Bake at 375 degrees till golden brown. Remove and cool.

**Filling**

Melt twelve ounces of unsweetened chocolate and cool. Spread mixture between layers, and on top and sides of cake.

**Mrs. A. Baron,**
**3560 Bedford Road, Montreal.**

★

**Sabbath Candles will be kindled on**

**Friday, December 18, at 4.06 p.m. E.S.T., in Montreal**
**Friday, December 18, at 4.30 p.m. E.S.T., in Toronto**
**Friday, December 25, at 4.10 p.m. E.S.T., in Montreal**
**Friday, December 25, at 4.34 p.m. E.S.T., in Toronto**

★

**Tebet 1, 5720, falls on Friday, January 1, 1960**

★

**The Festival of Chanukah commences on Friday evening, December 25, 1959**

# CLASS IN COOKERY

## APPLE CRISP

one cup sifted flour
one cup white sugar
one egg
one teaspoon baking powder
four large apples
one-third cup shortening
cinnamon

Measure the dry ingredients and sift together into a bowl. Add the well-beaten egg. Mix lightly, using a fork, until the mixture has a crumb-like texture. Have ready the sliced apples. Put the dough in a well-greased, square, baking pan, eight-by-eight-by two inches. Arrange the apples over it. Sprinkle the crumb mixture on top of apples. Pour over this one-third cup melted shortening. Sprinkle with a little cinnamon. Bake at 400 degrees for forty minutes.

**Mrs. Leo Levitt,**
**183 Searle Avenue, Toronto.**

## FUDGE CHOCOLATE CAKE

one-half cup shortening
two eggs
one and three-quarters cups flour
pinch of salt
one teaspoon vanilla
one and one-quarter cups sugar
four squares melted unsweetened chocolate
one teaspoon baking soda
one cup milk

Cream shortening and sugar and blend well. Add eggs one at a time and beat well after each. Add melted chocolate. Add flour, baking soda, and salt which have been sifted together twice, alternately with the milk and blend till smooth. Add vanilla. Pour cake mixture into two eight-inch greased layer pans. Bake at 375 degrees for thirty minutes.

### Mocha Icing

one-half cup shortening
one-quarter teaspoon salt
four cups icing sugar sifted
one-half cup milk
two teaspoons instant coffee
one teaspoon vanilla
one egg
one-half cup cocoa

Cream shortening with egg. Add coffee, cocoa, and salt. Add alternately the icing sugar and milk. Add vanilla. Spread icing between layers and over cake.

**Mrs. J. Rappoport,**
**2805 Soissons Avenue, Montreal.**

## SPAGHETTI AND MEAT SAUCE

Dice a small onion, two stalks of celery, and a small piece of green pepper and sauce in a small amount of oil, until vegetables change colour. Add one pound of minced meat, cooking until brown. Pour into a separate sauce pan: one small tin of tomato paste, one small tin of tomato juice, and a small tin of tomato soup. Add the browned meat and simmer for two and one-half or three hours. While meat sauce is simmering add garlic to taste and season with salt and pepper. Cook the spaghetti in salted, boiling water, until soft. Drain and pour tomato sauce over it, and add spices if desired.

**Mrs. Jack Schwartz,**
**3905 Clark Street, Montreal.**

## SUGARED COOKIES

two eggs
pinch salt
one cup flour
one tablespoon oil
one tablespoon sugar

Put flour on board making a well in the centre. Beat in the eggs until flour is absorbed, add salt. Roll out very thin on floured board. Spread dough with oil, sprinkle with sugar. Cut into any desired shapes or sizes. Place on cookie sheet and bake at 400 to 500 degrees, for five to ten minutes, watching constantly as they bake very quickly.

**Mrs. M. Brenzel,**
**22 Dewbourne Avenue, Toronto.**

(Resort Advertisements are on Pages Sixty-Nine to Seventy-Seven)


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SATURNIA — JAN. 6 Lisbon - Gibraltar - Naples - Palermo - Patras - Venice - Trieste
AUGUSTUS — JAN. 11 Lisbon - Cadiz - Casablanca - Gibraltar - Barcelona - Naples - Genoa
CRISTOFORO COLOMBO — JAN. 15* Gibraltar - Naples - Cannes - Genoa
CONTE BIANCAMANO — JAN. 22* Boston - Lisbon - Gibraltar - Barcelona - Genoa - Naples
VULCANIA — FEB. 3* Gibraltar - Naples - Palermo - Patras - Venice - Trieste
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# Social Notes — Montreal

Mrs. Michael Simon, 1555 McGregor Avenue, wife of the Consul-General of Israel, was honorary chairman of the reception and dance given by the Montreal Israel Bond Organization in the Versailles Room of the Windsor Hotel. Those in charge were: Mesdames Jacob Elkin, Nathan Steinberg, Joey Richman, and Harold Fanaberia, chairman of the Women's Division.

Mr. and Mrs. I. Halpern, 3400 Ridgewood Avenue, are in Miami Beach, Florida.

Mrs. Harry J. Levinson, 526 Victoria Avenue, will have her son-in-law and daughter, Mr. and Mrs. Paul Meyer and children, Jon, Heidy and Judy, of Storrs, Conn., visiting her.

Mr. and Mrs. Henry Leopold and son, Hillel, formerly of 660 Caven Circle, have taken up residence at 4302 Isabella Avenue.

Here for the testimonial dinner given by the Shaare Zion Synagogue in honour of Joseph Feinbrook, 5356 Brodeur Avenue, were: Mrs. Elliott Lee (nee Libby Feinbrook), of Oak Park, Ill., his daughter; Dr. and Mrs. Burril B. Fine and son, Mark, of Toledo, Ohio; and Mrs. Philip Rosenberg (nee Gloria Fine), of Levittown, Pa., his grandchildren.

Mr. and Mrs. Harry Shapiro, 575 Marlatt Avenue, spent two weeks in Miami Beach, Florida.

Mr. and Mrs. Norman Copoloff, 6525 Cote St. Luc Road, spent several days in Toronto, Ont., at the Royal York Hotel.

Mr. and Mrs. Abraham Lottner, of Ste. Agathe, Que., were here for the brith of their grandson, Menachem Mannes, son of Mr. and Mrs. Leon Neuer (nee Naomi Lottner), 6970 Wilderton Avenue.

Mr. and Mrs. Saul Keeb, 5240 Dalou Avenue; and Mr. and Mrs. Samuel Malomet, 3923 Drolet Street, were in Ottawa, Ont., for the brith of their grandson, Jacob Daniel, the son of Mr. and Mrs. Alvin Malomet (nee Diana Keeb); brother of Rhonda Barbara.

Here for the bar-mitzvah of Allan, son of Mr. and Mrs. Harry Reichson, 5885 Macdonald Avenue, who was called the Reading of the Law at Chevra Kadisha-Bnai Jacob Synagogue, were: Mr. and Mrs. Leon Costiner and daughter, Sandra, of Ottawa, Ont.; Mr. and Mrs. H. Topper, and J. Mann, all of Toronto, Ont.

Miss Hannah Goldenberg, 3931 Linton Avenue, was in New York.

Philip Shaposnick, son of Mr. and Mrs. Ben Shaposnick, 4915 Prince of Wales Avenue, was in Israel.

Mr. and Mrs. Arthur Rosenberg, of Kingston, Ont., will spend the Chanukah holidays with their parents; Mr. and Mrs. A. Goldin, 4892 Jean Brillant Avenue; and Mr. and Mrs. Abe Rosenberg, 403 Edward Charles Avenue.

Mr. and Mrs. A. Eichler and children, Patty Ann and Jeffrey; and her mother, Mrs. E. Zysblat, of Calgary, Alberta, will visit his parents, Mr. and Mrs. Markus Eichler, 6662 Clanranald Avenue, while here for the marriage of Miss Lucy Blevinal, daughter of Mrs. Mina Blevinal, 897 Stuart Avenue, and the late Henry Blevinal, to Mr. Eichler's brother, Myer Eichler, on Sunday, December 27, at Adath Jeshurun Hadrath Kodesh Synagogue.

Mr. and Mrs. Norman Copoloff spent their wedding trip in Mexico City and Acapulco, Mexico. Mrs. Norman Copoloff is the former Miss Sharon Lynn Litvack, daughter of Mr. and Mrs. L. Harry Litvack, 5567 Randall Avenue. Mr. Copoloff is the son of Mr. and Mrs. Philip H. Copoloff, 774 Wiseman Avenue.

Mr. and Mrs. Henry Leopold, 4302 Isabella Avenue, are spending several weeks on a British West Indies Cruise.

Mrs. L. Tikotsky, 256 St. Joseph Boulevard West, is leaving to spend some time in Los Angeles, Calf.

Mr. and Mrs. Oscar Chazan, 6585 de Vimy Avenue, are in Miami Beach, Florida, for a holiday.

Mr. and Mrs. J. Flanz, 6587 De Vimy Avenue, are spending a holiday in Miami Beach, Florida.

Here for the marriage of Miss Pauline Katz, daughter of Mr. and Mrs. Jacob Katz, 5994 Waverley Street, to William Lewkowict, son of Mr. and Mrs. Isaac Lewkowict, 6021 Park Avenue, on December 12, at Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue, were: Mr. and Mrs. Jack Wahl and children, Misses Pauline and Cherry Wahl, and Stephen, cousins of the bride; Mrs. A. Deltoff and her son-in-law and daughter, Mr. and Mrs. S. Posner, aunt of the bride, all of Toronto, Ont.; H. Brooks, cousin of the bride; and Mr. and Mrs. P. Miller, all of Cornwall, Ont.

Mrs. Claire Slate, of New York, will be here to visit her son and daughter-in-law, Mr. and Mrs. Mel Blanshay (nee Florence Segal), 715 Caven Circle, and new-born daughter, Marlene Mavis.

Mr. and Mrs. Leon Rubinfeld, 4600 Clark Street, have taken up residence in their new home, 5806 Eldridge Avenue.

Mrs. Saul Mendelson, 1942 Brinton Road, visited her brother-in-law and sister, Mr. and Mrs. Sherman Satler (nee Marilyn Boroff, formerly of Montreal); and new-born daughter, Dana Michele, of Brooklyn, N. Y.

Mr. and Mrs. M. E. Stern, 5565 Stirling Avenue, spent some time in Israel. Mrs. Stern is national president of the Mizrachi Women's Organization of Canada.

Jon David Silverman, 4695 St. Catherine Road, was present at the bar-mitzvah of Stephen Elias, son of Mr. and Mrs. Harry Nagin, of Merion, Pa.

Mr. and Mrs. L. Singer, 2880 Darlington Avenue, had their niece, Mrs. Herman Rosenberg, of New York, visiting them.

Mr. and Mrs. Max Dickstein, 5633 Canterbury Avenue, entertained at their home to celebrate the first birthday of their granddaughter, Karen S., daughter of Mr. and Mrs. D. J. Freeman, of Vancouver, B. C., granddaughter of Mrs. L. Freeman, of Vancouver, B. C., and the late J. Freeman; great-granddaughter of Mrs. Lily Mandelcorn, 3030 Barclay Avenue. Karen wore a pink and blue two piece outfit, white shoes and socks. A pink and white birthday cake decorated the table. Moving pictures were taken.

Mr. and Mrs. Edward Marks (nee Sheila Dolgin, formerly of New York), 395 Alexis Nihon Boulevard, formerly of 6028 Park Avenue, entertained at a housewarming party. Mrs. Marks wore a pale blue sheath, with a jacket. Present were: Mrs. Rachel Rudy, Mr. and Mrs. Max Zaitlan, Mr. and Mrs. David Shoot, Mr. and Mrs. Phillip Marks, Mr. and Mrs. Moe Levitt, Mr. and Mrs. Anton Davidovich, and Mr. and Mrs. Irving Gimple.

Mrs. Edith Beck, 5207 Victoria Avenue, gave a luncheon at Ruby Foo's to celebrate the sixteenth birthday of her daughter, Noreen. Mrs. Beck was in brown suit trimmed with a white ermine collar; and had a corsage of white carnations. Noreen wore an orchid-coloured dress; with a bouquet. The birthday cake was a copy of her dress, decorated with a toy doll.

Mrs. Morris Jacobson, 2365 Bedford Road, entertained twenty-five guests at a tea at her home in honour of Miss Rose Degen, daughter of Mr. and Mrs. Ben Degen, 747 A. Champagneur Avenue, and the fiancee of her son, Michael Jacobson. White and pink carnations decorated the table.

Mr. and Mrs. Myer Snitzer (nee Sandra Helfield), 3295 Goyer Avenue, celebrated their fifth wedding anniversary. They have two sons: Jeffrey Martin, aged two years; and Mark Howard, three and one-half months. Mrs. Snitzer is the daughter of Mr. and Mrs. Barney Helfield, 5580 Legare Avenue. Mr. Snitzer is the son of Mr. and Mrs. Samuel Snitzer, 7915 Birnam Avenue.

Mr. and Mrs. Louis Ornstein, 4535 Cumberland Avenue, celebrated the bar-mitzvah of their son, David Henry, who was called to the Reading of the Law, at Temple Beth Sholom. He is the brother of Ellen, aged ten years; grandson of Mrs. L. W. Lapin, 4635 Clanranald Avenue; and of Mrs. B. Ornstein, 5202 Dalou Avenue. They received the following evening at home. Mrs. Ornstein wore a white lace sheath, made with a scooped neckline. Centerpieces were of white and yellow chrysanthemums.

Here for the marriage of Miss Goldie Libman, daughter of Mr. and Mrs. David Libman, 380 Edward Charles Avenue, to Sheldon Hershon, son of Mr. and Mrs. H. Hershon, 4575 Hutchison Street, on December 6, at Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue, were: Leon Libman, of New York, brother of the bride; Felix Rotstein, of Lima, Peru, uncle of the bride; Mr. and Mrs. Abe Maislin, of Buffalo, N.Y.; and Mr. and Mrs. A. Zimmerman, of Kingston, Ont., uncles and aunts of the groom; Mr. and Mrs. Joseph Ender, of Toronto, Ont.; Mr. and Mrs. Saul Goldfarb, of Ottawa, Ont.; and Maurice Borenstein, of Kitchener, Ont.; cousins of the bride; and Mr. and Mrs. Harry Hershon and Manny and Barbara, of Ottawa, Ont., cousins of the groom.

Mr. and Mrs. Bernard Ross, 5245 Van Horne Avenue, celebrated the bar-mitzvah of their son, Marvin Seymour, who was called to the Reading of the Law, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue. He is the brother of Miss Adelaine (Rickey) Ross. Following the services, Mr. and Mrs. Ross, were hosts to one hundred and thirty guests at a Kiddush luncheon in the Synagogue hall. Mrs. Ross wore a two-piece, brown brocade

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suit; with a honey-coloured hat. Miss Ross wore a powder-blue brocade sheath; and a little mink hat. Seated at the head table with the above were: Dr. Chaim N. Denburg, Rabbi; Mr. and Mrs. B. Ross, and Mrs. J. Liberman; Marvin's uncle and aunts; and Mr. and Mrs. Bill Aaronson, his cousins. The bar-mitzvah boy gave a speech. Dr. C. N. Denburg, Rabbi, asked a blessing over the challah. Mr. Aaronson was master of ceremonies. A white and blue bar-mitzvah cake and centerpieces of gold-coloured, yellow, and white chrysanthemums trimmed the table.

Mr. and Mrs. B. Bell, 6082 Legare Avenue, entertained forty guests at an evening at their home to celebrate the engagement of their daughter, Miss Mona Bell, to Marvin Chankowsky, son of Mr. and Mrs. J. Chankowsky, 4687 La Peltrie Street. A pink and white tiered cake centered the table. Mr. and Mrs. Bell were also hosts to thirty-five guests at a dinner party at Piazza Tomasso to celebrate the engagement. Mrs. Bell wore a black organza gown, made with a full skirt; and a white feather hat. Mrs. Chankowsky wore a black silk sheath, and a white feather hat. Mrs. Esther Gross, great-grandmother of the bride-elect, wore a blue silk dress; and a white felt hat. Pink and white chrysanthemums and carnations were arranged for table decoration.

Mrs. Celia Jacobs, 5734 Trans Island Avenue, celebrated the bar-mitzvah of her son, Irving Lionel, who was called to the Reading of the Law at Spanish and Portuguese Synagogue. He is the son of the late Jacob Jacobs; brother of Miss Chana Jacobs; and Malka, his twin sister; grandson of Mr. and Mrs. David Baltin, 5734 Trans Island Avenue. A luncheon took place at the Synagogue. Mrs. Jacobs wore a black silk dress, made with a V-neckline cut lower at the back; three-quarter-length sleeves; and draped skirt; with a corsage of red carnations. Mrs. David Baltin, grandmother, was in a navy-blue lace dress with a V-neckline, long sleeves, and full skirt; and a corsage of red carnations. Miss Chana Jacobs was in an ice-blue satin dress, made with a round neckline, cape sleeves, and draped skirt. Malka wore a sand-coloured shirtmaker dress with a leopard-skin belt. Seated at the head table with the above were: Dr. Solomon Frank, Rabbi; Reverend G. Schacter, Irving's teacher; and Mr. and Mrs. Harry Caplan, uncle and aunt. The bar-mitzvah boy gave a speech. Rabbi Frank asked a blessing over the challah. A blue and white bar-mitzvah cake and fruit bowls adorned the tables.

Mr. and Mrs. Max Rolbin, 4814 Harvard Avenue, celebrated the bar-mitzvah of their son, Stephen Harvey, who was called to the Reading of the Law, at Shaare Zion Synagogue. He is the brother of Sandra, aged ten and one-half years; and Elaine, six; grandson of Mrs. Mascha Halpern, 4609 Melrose Avenue; and of Mrs. Molly Rolbin, 3065 Brighton Avenue. Following services, Mr. and Mrs. Max Rolbin were hosts to one hundred and seventy-five guests at a Kiddush luncheon in the Synagogue hall. Mrs. Rolbin wore a beige dress; and a beige velvet turban. Mrs. Halpern wore a blue silk dress; and white feathered hat. Mrs. Molly Rolbin, wore a two-piece, blue knitted dress; a black hat. Sandra wore a blue velvet dress, with a blue velvet hat. Elaine wore a sand-coloured, silk dress. Seated at the head table with the above were: Rabbi M. S. Cohen, Cantor S. Gisser, N. Levinson, his teacher; Dr. and Mrs. Norman Halpern, Dr. and Mrs. Maurice Schwartz, Mr. and Mrs. Samuel Rolbin, and Mrs. B. Adler, of New York; his uncles and aunts. Stephen Harvey gave a speech, Rabbi M. S. Cohen asked a blessing over the challah. Mr. Rolbin spoke. A blue and white bar-mitzvah cake and yellow and blue chrysanthemums trimmed the table. Mrs. E. Melnick, of New York, was here for the event.

Mr. and Mrs. Samuel B. Grand, 4941 Macdonald Avenue, celebrated the bar-mitzvah of their son, Edward Harvey, who was calling to the Reading of the Law, at Shaare Zion Synagogue. He is the grandson of Mr. and Mrs. Eli Lazarus, 5575 Borden Avenue. Kiddush was observed. That evening Mr. and Mrs. Grand were hosts to one hundred and fifty guests at a dinner dance in the Synagogue hall. Mrs. Grand received in a turquoise-blue, re-embroidered lace gown, made with a V-neckline, cape sleeves, and full skirt; and had a corsage of white orchids. Mrs. Lazarus, grandmother, wore a brocaded blue and black print dress, made with a round neckline, three-quarter-length sleeves, and a draped skirt; and had a corsage of yellow orchids. Seated at the head table with the family members were: Mr. and Mrs. Max Lazarus, Mr. and Mrs. Louis Rubenstein; Mrs. Henry Shapiro, Mrs. Jack Rubenstein, and Maurice Lazarus; uncles and aunts. The bar-mitzvah boy gave a speech. P. Golub, his teacher, asked a blessing over the challah. A blue and white bar-mitzvah cake, blue and white chrysanthemums, and yellow roses trimmed the table. Here for the event were: Mr. and Mrs. Samuel Moscovitch, and Allen and Enid, uncle and aunt; and Mrs. Abe Andras, all of Ottawa, Ont.; Maurice Lazarus, of Newark, N. J.; and Mrs. David Newman, of Toronto, Ont. Mr. Lazarus, grandfather, was unable to be present.

## ENGAGEMENTS

Mr. and Mrs George Silverman, 9 Holtham Road, announce the engagement of their daughter, Miss Bernice Silverman, to Charles Isaac Korman, son of Mr. and Mrs. S. Korman, 5328 Esplanade Avenue. The marriage will take place in June, 1960.

The engagement of Miss Ellie Beraznik, daughter of Mr. and Mrs. Jack Beraznik, 5129 Westbury Avenue, to Louis Burko, son of Mr. and Mrs. Benjamin Burko, 5395 Macdonald Avenue, is announced. The marriage will take place on July 3, at Chevra Kadisha-Bnai Jacob Synagogue, Rabbi David Roth officiating. Miss Beraznik is a graduate of Macdonald College School for Teachers. Mr. Burko is a graduate of the Royal Academy of Music, in London, England, and took post-graduate studies at the Berkshire Music Center.

Mr. and Mrs. Herman Heimlich, 1592 Ducharme Avenue, announce the engagement of their daughter, Miss Sheila Heimlich, to Norman Heimlich, son of Mr. and Mrs. Samuel Heimlich, of New York. Miss Heimlich is a graduate of Macdonald College, School for Teachers. Mr. Heimlich is a graduate of City College in Economic Statistics, and is continuing for his Master of Arts degree. They are not relatives.

Mr. and Mrs. Gerald Shatz, 310 Dufferin Road, announce the engagement of their daughter, Miss Phyllis Shatz, to Edward I. Perlman, son of Mr. and Mrs. Marcus Perlman, 4860 Roslyn


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Avenue. The marriage will take place on April 10, at the Sheraton-Mount Royal Hotel, Dr. Solomon Frank, Rabbi, officating.

The engagement of Miss Eleanor Elly Bross, daughter of Mr. and Mrs. Samuel Bross, 4032 Mackenzie Avenue, to Arthur Kahlenberg, son of Mr. and Mrs. Bernard Kahlenberg, 5622 Alpine Avenue, is announced.

Mr. and Mrs. Harry Minsky, 8516 Wiseman Avenue, announce the engagement of their daughter, Miss Annabelle Minsky, to David Shulman, son of Mr. and Mrs. Ben Shulman, 3648 St. Lawrence Boulevard. The marriage will take place on December 18, 1960, at Chevra T'Hilim Synagogue, Rabbi M. J. Werner officiating.

## APPROACHING MARRIAGES

Mr. and Mrs. Max Greenberg, 7546 Stuart Avenue, announce the approaching marriage of their daughter, Miss Sheila Greenberg, to Mark Schleifer, son of Mrs. S. Schleifer, 5050 Clanranald Avenue, and the late Sol. Schleifer, will take place on Sunday, December 20, Rabbi Charles Bender officiating.

The approaching marriage of Miss Lorna Lebovitz, daughter of Mr. and Mrs. Harry Lebovitz, 11815 Filion Street, to Adrian Herland, son of Mrs. Anne Harland, 4137 Esplanade Avenue, and the late C. Herland, will take place on December 24, at Beth El Synagogue, Rabbi Allan M. Langner officiating.

Mr. and Mrs. Jack Kravitz, 3375 Barclay Avenue, announce the approaching marriage of their daughter, Miss Beverly Kravitz, to Allen Moses, son of Mr. and Mrs. M. Moses, 4393 De Bullion Street, on Sunday, December 20, at seven o'clock, Rabbi S. Herschorn officiating.

The approaching marriage of Miss Sheila Mendelovitch, daughter of Mr. and Mrs. Norman Mendelovitch, 5406 Hutchison Street, to Abraham Lerner, son of Mr. and Mrs. Louis Lerner, 4892 Mackenzie Avenue, will take place on Sunday, December 27, at half-past six o'clock, at Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue. Rabbi Isaac J. Teicher officating.

The approaching marriage of Miss Evelyn Hannon, daughter of Mr. and Mrs. Hyman Hannon, 4981 Dornal Avenue, to George Miechowsky, 4400 Linton Avenue, son of the late Mr. and Mrs. E. Miechowsky, will take place at seven o'clock on Saturday, December 26, at Beth Zion Synagogue, Rabbi Sydney Shoham officiating.

The approaching marriage of Miss Victoria Slopack, daughter of Mrs. Jennie Slopack, 4595 St. Kevin Avenue, and the late Samuel Slopack, to Matthew Levitt, son of Mrs. I. B. Levitt, 5436 Hutchison Street, and the late Mr. Levitt, will take place on Thursday, December 24, at Beth Moishe Synagogue, Rabbi J. J. Zlotnick officiating.

The approaching marriage of Miss Lucy Blevinal, daughter of Mrs. Mina Blevinal, 897 Stuart Avenue, and the late Henry Blevinal, to Myer Eichler son of Mr. and Mrs. Markus Eichler, 6762 Clanranald Avenue, will take place on Sunday, December 27, at Adath Jeshurun Hadrath Kodesh Synagogue, Rabbi Israel L. Hausman officiating.

## BAR-MITZVAHS

Allan Charles, son of Mr. and Mrs. Louis Haber, 940 Dunlop Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah on December 5, at Adath Israel Synagogue. He is the brother of Esther, aged nine years; and Maxine, four; grandson of Mr. and Mrs. S. Weiser, 458 Outremont Avenue. Kiddush was observed. A dinner-dance in the Synagogue hall took place the following evening.

Michael Sheldon, son of Mr. and Mrs. Abraham Esar, 4890 Grosvenor Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Shaar Hashomayim Synagogue. He is the brother of Nancy, aged ten years; grandson of Mr. and Mrs. Maurice Berson, 5795 Northmount Avenue. Kiddush was observed. A dinner dance in the Synagogue hall took place that evening.

Robert, son of Dr. and Mrs. Joseph Wener, 11 Albion Road, was called to the Reading of the Law, in honour of his bar-mitzvah, at Temple Beth Sholom. He is the brother of Jeffrey; Stephen, aged seven years; and Fred, six; grandson of Mrs. S. Rosenfeld, 6955 Fielding Avenue. A reception took place the following evening in the Temple hall.

Stephen Harvey, son of Mr. and Mrs. Max Rolbin, 4814 Harvard Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Shaare Zion Synagogue. He is the brother of Sandra, aged ten and one-half years; and Elaine, six; grandson of Mrs. Mascha Halpern, 4609 Melrose Avenue, and the late Samuel Halpern; and of Mrs. Molly Rolbin, 3065 Brighton Avenue, and the late Alex Rolbin. Kiddush was observed. A luncheon in the Synagogue hall followed services.

Martin, son of Mr. and Mrs. Solomon Wolfe, 1690 Hartenstein Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on December 19, at Adath Israel Synagogue. Kiddush will be observed.

David Jonathan Issenman, son of Mr. and Mrs. Ben Shulman, 625 Cote St. Antoine Road, will be called to the Reading of the Law, in celebration of his bar-mitzvah on December 19, at Shaar Hashomayim Synagogue. He is the brother of Misses Judith and Esther Issenman; grandson of Mrs. S. Issenman, 561 St. Catherine Road, and the late S. Issenman; and of Mrs. S. Levine, 4575 Oxford Avenue, and the late S. Levine. Kiddush will be observed. A reception will take place at the home that evening.

## BIRTHS

Born, to Mr. and Mrs. Samuel Garfinkle (nee Edith Leopold), 4965 St. Catherine Road, on November 18, at the Jewish General Hospital, a daughter, Phyllis; granddaughter of Mr. and Mrs. Louis Leopold, 5163 Jeanne Mance Street; and of Mr. and Mrs. Myer Garfinkle, 5505 Trans Island Avenue.

Born, to Mr. and Mrs. Leonard Bessner (nee Evelyn Singer), 2365 Stevens Street, on November 19, at the Royal Victoria Hospital, a son, Jeffrey Steven; brother of Ronda, aged four years; and Merle, two; grandson of Counsellor and Mrs. Oscar Singer, 5995 Dolbeau Avenue; and of Mr. and Mrs. Harry Bessner, 5250 Victoria Avenue. Godparents are: Abie Miller, Badeaux Street; and Miss Mavis Singer, aunt. Mr. Singer, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Bernard Speigel (nee Edith Melamed), 3295 Barclay Avenue, on November 25, at the Jewish General Hospital, a son, Earl Wolfe; brother of Jody Ava, aged three and one-half years; grandson of Mrs. Rebecca Speigel, 4396 Laval Avenue, and the late Abe Speigel; and of Mr. and Mrs. Joseph Melamed, of Miami Beach, Flor-

## DEATHS

Zvi (Harold) Segal, of Kibbutz Barkai, Israel, formerly of Montreal, died on Saturday, December 5. He is survived by his wife, Mrs. Reeva Sohn Segal; and children, Tova, aged seven years; and Ora, four; his parents, Mr. and Mrs. Hyman Segal, 6460 McLynn Avenue, Montreal; two brothers, Melvin (Mandy), 960 Alexis Nihon Boulevard; Dr. William Segal, of Denver, Colorado; and a sister, Mrs. T. Silverman (Bertha), 6462 McLynn Avenue. Burial took place in Israel.

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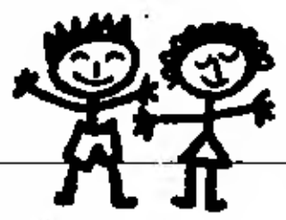

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ida, formerly of Montreal. Godparents are Mr. and Mrs. Jim Powell, 4396 Laval Avenue, uncle and aunt. Manuel Malamed, 796 A. Champagneur Avenue, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Sherman Satler (nee Marilyn Boroff, formerly of Montreal), of Brooklyn, N. Y., on December 8, at the Caledonian Hospital, there, a daughter, Dana Michele; granddaughter of Mrs. Laura Boroff, 7495 Stuart Avenue.

Born, to Mr. and Mrs. David Boltuc (nee Roslyn Silver), 2185 Noel Street, on November 18, at the Royal Victoria Hospital, a daughter, Deborah Marsha; granddaughter of Mr. and Mrs. Nathan Silver, 4857 Jean Brillant Avenue; and of Mr. and Mrs. Joseph Boltuc, 5510 Robinson Avenue.

Born, to Mr. and Mrs. Bernard Tenenhouse (nee Libby Geller), of Kingston, Ont., on December 4, at the Kingston General Hospital, a daughter, Debby Elaine; granddaughter of L. Tenenhouse, 2750 Van Horne Avenue; Montreal; and the late Mrs. Dina Tenenhouse; and of Mr. and Mrs. J. Geller, of Kingston, Ont.

Born, to Mr. and Mrs. Morton Freedman (nee Eileen Moses), 6041 de La Roche Street, on November 26, at the Royal Victoria Hospital, a son Arthur Howard; brother of Irwin, aged fourteen months; grandson of Mr. and Mrs. D. Moses, 6041 de La Roche Street; and of Mrs. E. Freedman, 4635 Clanranald Avenue, and the late I. Freedman; great-grandson of D. Teach, 6041 de La Roche Street. Godparents are Mr. and Mrs. S. Gorn, 620 Fraser Avenue, uncle and aunt. D. Teach, great-grandfather, held the baby during the ceremony.

## To Commemorate 25th Anniversary Of Habonim

Israel's Foreign Minister, Mrs. Golda Meir, heads the list of Israeli leaders who have joined the Habonim 25th anniversary committee. Mrs. Meir, once a member of the Labor Zionist Organization of America, Habonim's senior organization, noted that many of her fellow members and graduates of American and Canadian Habonim had settled in the agricultural communities, towns and cities of Israel. Also on the committee is Israel's Ambassador to the United States, Avraham Harman. Ambassador Harman, himself a founding member of English Habonim, will be the principal speaker at the Habonim 25th anniversary convention in Washington, D.C., December 25-29.

To commemorate the founding of Habonim twenty-five years ago the anniversary committee will help plan a series of national and local celebrations in the United States, Canada, and Israel. Some other Israeli committee members are: Abba Eban, Israel's former ambassador to the United States and now a member of the Israeli Knesset (Parliament); Pinchas Lavon, secretary-general of the Histadrut; Giora Josephthal, general-secretary of Mapai, Israel's largest political party; Simcha Pratt, Minister Plenipotentiary and Consul-General of Israel; Mrs. Beba Idelson, a member of the Knesset; Aharon Remez, the former Commander-in-Chief of the Israeli Air Force; Dov Joseph, the treasurer of the Jewish Agency; and Zalman Shazar, chairman of the Jewish Agency.

# MONTREAL MEETINGS

### ● SHOMRIM LABOKER ●

Beth Yehuda-Shaare Tefillah Synagogue presented the Jewish Congregation of St. Martin with three Torah Scrolls. The Torah Scrolls are the Five Books of Moses, written on parchment with a quill of Hebrew script, and read every Sabbath in the Synagogue. Cecil Labow was chairman. Dr. Chaim N. Denburg, Rabbi, spoke. R. Brettschneider, president, made the presentation. Philip Fainer and A. Katz participated. At the Jewish Congregation of St. Martin acceptance ceremony, A. Kirmayer, president of the Men's Club, presided. Rabbi S. Spiro and A. Rabinovitch, president, participated. Alderman M. F. Mooney, of St. Martin, represented the administration. Mrs. S. Spector, president of the Sisterhood, spoke. A motorcade carried the Torah Scrolls to 1859 Romiti Street, temporary quarters of the Jewish Congregation of St. Martin which expects to build this year.

### ● ZIMROH MALE CHOIR ●

Under the direction of Professor Jacob Rosemarin the annual festival concert will be given on December 20, at 8.30 p.m., at the Jewish Public Library, auspices of the Jewish Music Council. The program will consist of masterworks of Jewish liturgical music and choral selections of classical and folk music. Members of the choir are: Barry Cohen, Yudel Grabina, H. Lederman, Zalman Marjenberg, Henry Mangel, Samuel Lerner, Harry Schmeltzman, T. Brandt, Louis Krakower, Oscar Muster, W. Steinberg, Issie Rosenstein, Jack Isenberg, D. Greenstein, I. Rabinovitch, Ben Rubin, Issie Shapiro, Z. Aders, M. Bress, Charles Nadler, S. Nemetz, H. Mendelson, I. Weiss.

### ● ADATH ISRAEL ●

Group Committee Chanukah party for the Boy Scout Troop and Wolf Cub Pack takes place on December 23, at 7.00 p.m. Invited guests are the 67th Adath Israel Girl Guide Company, with Mrs. Oscar Fox, as captain; and Mrs. M. Pascal, Brown Owl; M. Sankoff, convener, and Mrs. Sol. Pinchuk, H. Cohen, Scoutmaster; K. Rudick, R. Charad, M. Pascal as co-conveners.

### ● ADATH ISRAEL ●

Synagogue, Rabbi Charles Bender: Martin, son of Mr. and Mrs. Samuel Steinbuch, 1630 Van Horne Avenue, will be called to the Reading of the Torah, on Saturday, December 19, in celebration of his Bar-Mitzvah. At the annual meeting, Joel Sternthal was re-elected as president; others are: David S. Dubin, Samuel Silver, Louis Glazer, Q.C., and Moe Lippman; trustees: Ben. Chazonoff, Harry Deckelbaum, Sol. Fine, Hyman Hubscher and Abe Kornbluth. Trustees continuing in office are: Nathan Cohen, Samuel Shiff, Jack Steinberg and Louis U. Wiseman; also: Sol. W. Weber, Q.C.; Samuel L. Caplan, Nathan H. Caplan, H. N. Dobrin. For the donor luncheon of the Sisterhood, conveners were Mesdames Joel Sternthal and Joseph M. Hubscher; chairmen: Mesdames H. Cohen, N. Shuster, J. Bergman, A. Tafler, M. Zalman; I. Rothstein, Ben Silverman, H. Lenetsky, H. Neamtan, A. Dalfen, M. Bergman. Invocation was given by Mrs. Joel Sternthal; the presi-


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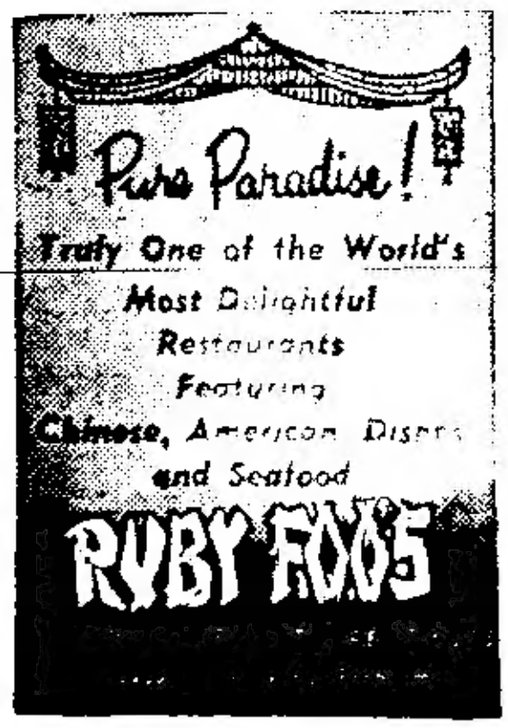


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dent's remarks, Mrs. Samuel Rabinovitch. On Sunday, December 20, the Men's Club breakfast will hear David Rome, director of the Jewish Public Library on "Jews In Canadian Literature". Home and School Association meeting on December 22, at 8.30 p.m., will hear Miss Rhoda Englander, Master of Social Work, the director of Bnai Brith Youth Organization, speak on "The Development Of Youth Organization". Every one is welcome. Refreshment. Mrs. P. Langleben is programme chairman; Mrs. R. Charad, refreshment chairman.

### ● TEMPLE BETH SHOLOM ●

Paul Liner, Rabbi. Services, Friday, December 18, at 8:15: Rabbi Liner will speak on "Jacob And Israel". Michael Ornstein, son of Mr. and Mrs. Jack Ornstein, 4381 Fulton Avenue, will be called to the Reading of the Law in celebration of his bar-mitzvah. Last Sabbath Eve, the lights were blessed by Mrs. Joseph Wener. Dr. Joseph Wener, Robert Stroll, Nat. Liebman, Samuel Rubinstein, Jack Freedman, took part.

### ● TEMPLE EMANU-EL ●

Dr. Harry J. Stern, Rabbi: Services, Friday Evening, December 18, at 8.15. Dr. Stern will speak on "The Synagogue In A Space Age"; Saturday, at 11.30 o'clock, sermonette; "Israel Is Thy Name." Alfred N. Miller, chairman of the Temple Restoration Fund, reported a dinner, chairmanship of Arthur Pascal, the host, toward the goal of $450,000. Temple Emanu-El Youth Group delegates to the annual winter leadership Institute, at Lennox, Mass., from December 27-31, are: Sue Handman, Sally Putziger, Eve Nash and Robert Lisser. Chairmen of committees are: Gordon Schwartz, Howard Schwartz, Tom Paskal, Helene Ansel, Joan Albright, Carole Morris, Isobel Marks and Sally Putziger.

### ● JEWISH OLD PEOPLE'S ●

Home B. and S. Steinhouse and Nachlas Zkeinim Inc. Ladies Auxiliary meets on December 22, at 2.30 p.m. A gift of a hassock donated by J. Steinhouse will be raffled. The hostess will be Mrs. M. Melnick. Mrs. D. Cohen is president. Members will bring friends. Refreshments.

### ● KEREN HATARBUT ●

For the Bar-Mitzvah year of Hebrew Camp Massad, a half-hour documentary sound film on the development of the camp Massad, "the Hebrew Island in the Laurentians". This was made possible through the courtesy and cooperation of Tolly Reviv, president of Tolea Films, Inc., film producer, director, and resident director of the International Theatre in Montreal. Mr. Reviv directed and produced the film for the Keren Hatarbut. Henry Gamer, commentator, actor and producer, is the narrator. The film will be screened for the first time at the annual campers' reunion, at the Queen Elizabeth Hotel, on January 17; and will be available later on loan to schools and organizations throughout the country.

### ● SHEVET ACHIM ●

Synagogue, J. Grumblatt, Rabbi: At the annual meeting, the executive and board were re-elected: They are: Leonard Samuels, president; Benjamin Weltman, Murray Goldstein, Julius Weltman, Isidore Scharf, Nathan Rosenoff, Jack Weber, Alvin Cohen, Harry Richler, Harry Sofin, Jerry Rubin; board of directors: Harold Axler, Abe Boldovitch, Harry Clapoff, Nathan Feldman, A. Finkelstein, Mac Goldenberg, Abe Kaufman, Samuel Nusselman, Hyman Singerman, Joseph Sonberg, David Sonenberg, Charles Steinhouse, Ben. Waxman, Irving Winstan, Henry Zeltzer; and also appointed to the board were: Marcel Bressler, Samuel Bronfen, Samuel Gourvitz, Arnold Robins and Harold Weltman. It was decided to establish an advisory council of senior members, who will assist in the affairs of the Synagogue. They are: Samuel Breitman, Charles Gorodensky, Israel Katz, Benjamin Weltman and Morris White.

### ● SHAARE ZION ●

Synagogue, Maurice S. Cohen, Rabbi: Sisterhood thirteenth annual donor luncheon had at the head table, Mrs. L. Steinman, president, Rabbi Cohen and Mrs. Cohen; Mrs. D. Cummings and Mrs. M. Gross, patronesses; Mrs. I. Shapera and Mrs. C. R. Gross, honorary presidents; Cantor and Mrs. S. Gisser, Mesdames S. E. Tessler, Samuel Appel, chairmen, luncheon; B. Spears and C. Shapiro, co-chairmen, souvenir book; M. Paperman, E. Rabinovitch, I. Silverstone and S. Miller, vice-chairmen, luncheon. Mrs. S. Appel, donor luncheon chairman, and Mrs. B. Spears, souvenir book co-chairman, reported. Mrs. Steinman expressed special thanks to Mrs. H. Held, vice-president, way and means commitee. The guest artist was Jack Mason, introduced by Mrs. N. Labow, program chairman. He was thanked by Mrs. Steinman. The raffle of a luggage set was won by Mrs. N. Steinberg.

### ● MIZRACHI WOMEN ●

On Wednesday, December 23, at 7.30 p.m., Schlomoh Avigdor Lieff Chapter Chanukah Celebration will take place at the home of Mrs. A. Malina, 765 Champagneur Avenue, with Rabbi Morris Halpern as guest speaker. On Tuesday, December 29, at 2.00 p.m., the Senior Ladies' Chapter Chanukah meeting will be held at Headquarters, Mrs. S. Hershcovich, hostess. Chai Chapter celebrated the festival of Chanukah at a cultural and social evening at the home of Mrs. S. M. Morris, 2515 St. Louis Street. This chapter would welcome new members. Call Mrs. H. Leitman, Ri. 4-6183. Mrs. S. M. Zambrowsky is president; executive members: Mesdames B. Schaffer, H. Leitman, A. Radowitz, A. L. Levine, R. Pinsky, S. M. Morris, A. Kenner.

### ● HOSPITAL OF HOPE ●

Units meeting on Monday, December 21, at 8:00 p.m., are: Yitzchock Raizel Golick, at the home of Mrs. L. Golick, 4855 Queen Mary Road; Jack Bercovitch, at the home of Mrs. A. Speigelman, 6270 Trans Island Avenue. Unit meeting on Tuesday, December 22, at noon, is: Baker-Kolker, luncheon, at the home of Mrs. L. Rappoport, 1225 Bernard Avenue West; at 2:00 p.m., Tevia Jacobs, at the home of Mrs. J. Warhaft, 2510 Van Horne Avenue; J. Manoison, at the home of Mrs. Z. Freedman, 3975 Dupuis Avenue; Leib Shmul Chaim Backler, at the home of Mrs. B. Backler, 2035 Bedford Road; Rochel Fruma Takefman, at the home of Mrs. S. Goldstein, 4965 Carlton Avenue; at 8:00 p.m., are: Mordecai and Essie Baker, at the home of Mrs. L. Schwartz, 387 Dufferin Road; Margolick at the home of Mrs. M. Caplan, 5205 Clanranald Avenue; Sara B. Stein, at the home of Mrs. A. Gurevitch, 4747 Carlton Avenue. Units meeting on Wednesday, December 23, at 8:00 p.m., are: Brotman-Geyer, at the home of Mrs. H. Maltinsky, 87 McNider Avenue; Fraid-Phil Cohen, at the home of Mrs. H. Myerson, 397 St. Joseph Boulevard West; Tikvah-Katz-Mindlin, at the home of Mrs. H. Tulin, 6609 Cote St. Luc Road. Unit meeting on Thursday December 24, at 2:00 p.m., is: I. J. Borrin, at the home of Mrs. L. Silverman, 4700 Bourret Avenue, at 8:00 p.m., are: Hesha Berson and Rose Moss, at the home of Mrs. A. Goren, 6820 Wilderton Avenue. The Esther Caplan Unit met at the home of Mrs. M. Silverman, 1135 Bois Franc Road, St. Laurent; Mothers Unit, at the home of Mrs. L. Reich, 4473 Draper Avenue. On December 21, at 2.00 p.m., Tillie and Solomon Cohen (Victory) Unit meets, with Mrs. S. Silver, convener.

### ● SHAAR SHALOM ●

Congregation Sisterhood meeting on December 21, at 8.30 p.m., is at the Shaar Shalom Synagogue hall, 483 Eighty-third Street, l'Abord-à-Plouffe. The program will consist of a composium "The Woman In The Home, Synagogue, And Community", by Mesdames E. Bennet, Bernard Leffell and Wilfred Shuchat. Informal Chanukah dance is on Saturday, December 26, at 8.30 p.m., at the Thomas H. Bowes School, Third Avenue, and Sixty-eighth Streets. There will be modern and square dancing, door prizes and refreshments. The drawing of the raffle for a holiday at the Concord Hotel, in Kiamesha Lake, N.Y., will also take place. For tickets call convener, Mrs. I. Share, MU. 1-8891. Committee members are Mesdames W. Berger, N. Shapiro, L. Rosen, J. Share, M. Ackman, S. Glazer, J. Cohen, R. Falovitch, S. Bigman, S. Sterne, E. Yarosly, E. Haber and C. Schwisberg.

### ● CHEVRA KADISHA B'NAI JACOB ●

Synagogue, David Roth, Rabbi: Dr. Abraham Stilman will be the guest speaker at the Breakfast Forum sponsored by the Brotherhood, on Sunday morning, December 20, at 9:15 a.m. John Mishkin, president of the Brotherhood, will preside. Joseph Moscovitch is in charge of publicity; Maurice Wasserman, in charge of the breakfast.

### ● JEWISH CONVALESCENT ●

Centre, Chai Unit met at the homes of Mrs. R. Klein, 4875 Dufferin Road; Mrs. I. Elkin, 425 Victoria Avenue; Mrs. P. Blaustein, 4925 Kent Avenue, Mrs. S. Smith, 4787 Victoria Avenue and Mrs. H. Rubin, 5051 Clanranald Avenue. The Chai Unit has been organized recently and meets weekly. Mrs. S. Berenbaum is president; officers are: Mesdames M. Singer, S. Smith, Max Scheffer, E. Rubin, H. B. Miller; and Mesdames R. Klein, H. Moscovitch, J. Cohen, M. Singer, J. Cohen, P. Dolgy, R. Speirs, S. Smith, I. Elkin and R. Klein.

### ● SHOMRIM LABOKER ●

Beth Yehudah Shaare Tefillah Synagogue, Dr. Chaim N. Denburg, Rabbi: Services at 4.00 p.m., Friday; Saturday, at 8.45 a.m. George, son of Mr. and Mrs. A. Gal, 5240 Van Horne Avenue, will be called to the Reading of the Torah honouring his bar-mitzvah, on Saturday, December 19. For information for the Chanukah dance, call the office, RE. 3-0462; sponsored by the Knights of Pythias, Syracuse Lodge, No. 9 and the Men's Club. In charge are I. Bellman, S. Schlien and H. Klosner. Women's Group Chanukah social, for members and friends, is on Wednesday evening, December 23, at 8.15 p.m., at the Synagogue; Chinese auction, white elephant sale, card party, games. Mesdames

## LEGAL NOTICE

### NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that SHASHI KUMAR PANDE, Physician of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the next or next following session thereof for a Bill of Divorce from his wife, DAME ELIZABETH STEINKLAUBER, Physician, of the City and District of Montreal, Province of Quebec, on the ground of adultery.

Montreal, November 17th, 1959.
JACOBS AND JACOBS,
Attorneys for Petitioner
RADIO CITY BUILDING SUITE 470,
265 Craig Street West,
Montreal, Quebec.

## LEGAL NOTICE

### NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that PERCIVAL VERNA NATHAN, of the City of Montreal, in the District of Montreal, in the Province of Quebec, Refrigeration Engineer, will apply to the Parliament of Canada at the present or next following Session thereof, for a Bill of Divorce from his wife FRANCES BERNADETTE LESARGE, residing at 8613 Notre Dame Street East, in the City of Montreal, in the Province of Quebec, on the ground of Adultery.

Dated at Montreal,
Province of Quebec,
Second day of October 1959.
Daniel P. Gillmor,
Solicitors for Applicant,
183 St. James West,
Montreal, Quebec.

## LEGAL NOTICE

### NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that KLARI MARGO FARKAS BODO of the City of St. Lambert, District of Montreal, in the Province of Quebec, housewife, will apply to the Parliament of Canada at the present or next following session thereof, for a Bill of Divorce from her husband Stephen Bodo, tool and dye designer, of the City and District of Montreal, Province of Quebec, on the ground of adultery.

Dated at Montreal,
in the Province of Quebec,
this 24th day of November, A.D. 1959.
Seneca, Turnbull, Mitchell, Stairs, Culver, Kierans & Clarton,
Solicitors for Applicant,
Bank of Canada Bldg.,
901 Victoria Square,
Montreal, Quebec.

## LEGAL NOTICE

### NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that SHIRLEY GRACE EDYTHE SAYERS, also known as SHIRLEY SEGUIN, of the City of Washington, District of Columbia, United States of America, housewife, will apply to the Parliament of Canada, at the present, next or following session thereof, for a Bill of Divorce from her husband, WILLIAM WYLLIE SUTHERLAND, presently residing in St. Eustache sur le Lac, Province of Quebec, Garage operator, on the ground of adultery.

Montreal, November 10th, 1959.
Fels & Leavitt,
Attorneys for Applicant,
1979 Bleury Street,
Montreal, Que.

S. Gordon and H. Eisman are in charge of arrangements; with Mesdames H. Olishansky, S. Small, P. Smith, M. Tobman, F. Tritt, S. Zrill and I. Zwalsky, as hostesses; Mesdames M. Bloom, H. Elsman, O. Horner, H. Olishansky, L. Ruthen and J. Rosenstein, Chanukah social committee.

### • BETH DAVID BETH YITZCHOK •

Kehal Jeshurun Synagogue: Isaac J. Teicher, Rabbi; Services, Friday evening, at 4:00 p.m., Saturday morning, at 8:45 a.m.; Sabbath Bible class meets on Saturday, at 3:30 p.m. Nathan Dermer was re-elected president; other officers are: Harry Marcovitch, Louis Orenstein, Jack S. Leiter, David S. Freedman, D. M. Aizer, Frank Marcovitz, Moishe Steinberg, Moishe Siminovitch, Nathan Herscovitch, S. S. Feiner, Abraham Lazarovitz, Jack Lerner, S. Brownstein, David Yosipovitch, Louis Lerner. Louis Orenstein was chairman. The annual report was submitted by Nathan Dermer.

### • YOUNG ISRAEL •

Of Val Royal, Irving Rosner, Rabbi: Sabbath Services: Friday Evening, 4:00 p.m.; Sabbath Morning, 8:45 a.m. On Wednesday evenings at 7:30 p.m., Wolf Cubs meet with Scoutmasters, Kenneth Sawyer and Leo Rothman. Children's Chanukah festival program will be held on Sunday morning, December 20, at 10:30 a.m.; direction of the teacher, Rabbi Daniel Lewin. All children present will be presented with Chanukah treats. Men's Club annual dance will be held on December 31, with Samuel Nadler and Moe Tryansky in charge of arrangements; tickets, Philip Goldman, Carl Marcovitz and Henry Mosco.

### • JEWISH CONGREGATION •

of St. Martin, Ladies Auxiliary Chanukah dance on Saturday, December 19, at 8.30 p.m., is at the Young Israel of Val Royal, 2855 Victor Dore Street; orchestra. Mesdames Norman Holtzman and Phil Grief are conveners, assisted by Mesdames S. Lipsey, I. Grossman, E. Lederman, R. Essner, M. Abrams, S. Sheppard, R. Kling, H. Gottlieb, B. Dumansky, L. Stoll and P. Merovitz.

### • MULTIPLE SCLEROSIS •

Society: The Adel-Mechel-Charles Bacher Unit Number Three meeting on Tuesday, December 22, at 8.30 p.m., at the home of Mrs. A. Leibson, 7115 Chester Avenue.

### • BUCOVINER LADIES •

Society met at the home of Mrs. M. Abrams, 4942 Mayfair Avenue. The raffle donated by the hostess, was won by Mrs. H. Cons, who gave a donation. The yearly raffle of a lamp, was won by Mrs. L. Kaufman, holding ticket number 531, who redonated it to the society for the yearly bazzar to take place on March 15, at the Labour Zionist Building. The hostess was thanked for the meeting by Mrs. L. Kaufman. A meeting was at the home of Mrs. N. Bronze, 5940 Decelles Avenue.

### • JEWISH CONGREGATION •

of Cote St. Luc and Hampstead: Sisterhood will meet on December 21, at 6535 Bailey Road, Mrs. A. Gutner will speak on "Chanukah", Mrs. M. Steinberg, president, will preside.

### • QUEBEC HEART •

Foundation Inc., Dr. John H. Palmer Chapter Number One: Lillian Klaiman Artery is being formed for girls of sixteen and seventeen years of age. Anyone interested in joining this group, call Hannah Freedman, RE. 7-0829.

### • AGUDIST WOMEN'S •

Group will show a classic Jewish movie "The Golem", on Saturday, December 19, at 7.00 and 9.00 p.m., at 172 Fairmount Street West; proceeds for the Beth Jacob School for Girls. Ticket conveners are Mesdames N. Fellig, S. Simpson and H. Sputz.

### • BETH HAMEDRASH •

Hagadol Synagogue, Lester Rosner, Rabbi: Sisterhood pre-Chanukah meeting is on Tuesday, December 22, at 8.30 p.m. A Chanukah holiday showcase will be presented by Mrs. Lester Rosner. Mesdames M. Vineberg and J. Greenblatt are program chairmen; Mesdames S. Ember and E. Travitsky, refreshment chairmen. Friends are invited. The Choral Group will sing; refreshments. A children's Chanukah party is on Monday, December 28, at 1.00 p.m., in the Community hall. A program has been planned by Rabbi Lester Rosner, assisted by the youth chairmen, Mesdames F. Issley, C. Steinberg, W. Berish and S. Weiner.

### • PIONEER WOMEN •

Kadima tea was given by Mrs. J. Blitt, chairman. $70 was raised; and a meeting was at the home of Mrs. M. Hauptman, 5082 MacKenzie Avenue. Metzuda group farewell evening, honored Mrs. L. Tikotsky, 256 St. Joseph Boulevard West, at her home, prior to a visit to Los Angeles, Calif. The evening was devoted to the sale of trees to be planted in the Canada Forest. $500 was raised, for two hundred and fifty trees. S. L. Kert, chairman of the Jewish National Fund for Canada, was the speaker. An Israeli film was shown. Mrs. D. Zunenshine presided. Mention was made of Mesdames C. Skibinsky, E. Cohen and M. Tikotsky, for their work on behalf of Jewish National Fund. Omna meeting was at the home of Mrs. J. Ticoll, 5160 Grand Boulevard. Chairman is Mrs. M. Hertz; cultural chairmen, Mesdames J. Hockman and J. Novak. Rochel Blostein tea was at the home of Mrs. R. Cohen, 4175 St. Kevin Street. $83 was raised. The chairman was Mrs. B. Wiseman. A meeting was held at the home of Mrs. B. Kaufman, 397 St. Joseph Boulevard West. Mrs. H. Alpen gave a reading. $84 was raised. The chairman was Mrs. F. Paul.

### • JEWISH JUNIOR •

Welfare League monthly luncheon meeting, on Tuesday, December 22, at 12:45 p.m., at the Windsor Hotel, will see the drama workshop present the premiere performance of "Present Pleasure" by Nora Stirling, directed by Victor Knight; cast to be announced. This is an educational playlet, which tells of the satisfactions and problems involved in foster child placement. This is the fifth consecutive year that the League has performed plays on topics of community interest. Dr. Dorothy Freeman, Associate Professor at McGill School of Social Work, and consultant for the Marriage Counselling Centre, will lead a discussion. A souvenir program book, the league's only money raising activity will be distributed. Patronesses are Mesdames Joseph Bernard, Julius J. Block, Abe Bronfman, Samuel Bronfman, O.B.E., Jacob Elkin, Arnold Fisher, Gustave Gray, Bernard Lande, A. Lawrence Lazar, Jack Wener and Jack Zittrer; Miss Kathleen Moore, Mrs. Victor C. Goldbloom, president, will preside. Program book convener is Mrs. L. Chisling; committee: Mesdames E. Brown, M. Ruckenstein and G. Rabinovitch.

### • BETH ZION •

Synagogue, Sidney Shoham, Rabbi: On Saturday, December 19, a youth dance will take place at the Synagogue and guests of honor will be the Youth Groups of the Beth Ora Congregation of St. Laurent. Conveners are Misses Carol Frankel, Debbie Cohen, Sherry Seidman, Sara Small, Brenda Elias, Marlene Mint, and Margot Morris; and Harvey Rabinovitch, Sheldon Robins, Gerald Margol, Elliott Epstein, Allan Margolese, Barry Segal and Steven Cohen. On Sunday, December 27, at 2.30 p.m., a Torah presentation ceremony will take place, when a Sefer Torah will be presented to the Congregation by Mr. and Mrs. Harry B. Fried, 4835 Roslyn Avenue, and family, in memory of his late parents, Reverend and Mrs. Moses Fried. The gala Chanukah ball, on Thursday, December 31, is sponsored by the Brotherhood. Tickets from Albert Katsof, HU. 1-1723; I. Kramer, HU. 8-0669 or VI. 9-1585; or I. Lewis, HU. 8-5438. A special teen-aged dance will be held on Wednesday, December 30, sponsored by the Sisterhood. Information from the Sisterhood president, Mrs. Norman Goldenberg, HU. 6-8398.


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# Social Notes—Toronto

Mr. and Mrs. M. Friedman and their children, Doreen and Janis, formerly of 208 Northcliffe Boulevard, have taken up residence at 17 Lilywood Drive.

Mrs. Nathan Fine, formerly of 17 Chiltern Hill Road, now of 1576 Eglinton Avenue West, and daughter, Mrs. Louis Lanys, 179 Overbrooke Place, left via Trans Canada Airlines to visit her son-in-law and daughter, Dr. and Mrs. Martin Pearlstein, and Miss Judith Ann Pearlstein, of Philadelphia, Pa. They will be present at the engagement party of Miss Pearlstein to Midshipman Milton H. Boudov, son of Mr. and Mrs. Louis Boudov, of Atlantic City, N.J.

Mr. and Mrs. H. Topper, 484 Avenue Road, were in Montreal, Que., for the bar-mitzvah of Allan, son of Mr. and Mrs. Harry Reichson, 5885 Macdonald Avenue, who was called to the Reading of the Law, at Chevra Kadisha-Bnai Jacob Synagogue.

Mr. and Mrs. Leonard Whyne and family, Faith Ellen and Mitchell Shane, formerly of 92 Clanton Park Road, have taken up new residence at 15 Harthstone Crescent, Willowdale.

Mrs. David Newman, 26 Braeside Gardens, was in Montreal, Que., for the bar-mitzvah of Edward Harvey, son of Mr. and Mrs. B. Grand, 4941 Macdonald Avenue, who was called to the Reading of the Law at Shaare Zion Synagogue.

Mrs. Elka Schultz, of Israel, is visiting her brother, Isaac Gold, 2500 Bathurst Street, for six months. She had not seen him for forty-eight years.

Mr. and Mrs. L. Sperling (nee Shirley Zweig), and Allan, Nancy, Jeffrey, and Carol, formerly of 10 Gates Avenue, Plainview, Long Island, N.Y., are now residing at 170 Cocksfield Avenue, Toronto.

Mr. and Mrs. J. Silverberg and Sandra and Sheldon, formerly of 9 Cecil Street, have taken up residence at 84 Neptune Drive.

In Montreal, Que., for the marriage of Miss Pauline Katz, daughter of Mr. and Mrs. Jacob Katz, 5994 Waverley Street, to William Lewkowict, son of Mr. and Mrs. Isaac Lewkowict, 6021 Park Avenue, on December 12, at the Beth David-Beth Yitzchok-Kehal - Jeshurun - Synagogue, were: Mr. and Mrs. Jack Wahl, and children, Misses Pauline and Cherry Wahl, and Stephen, 272 Chaplin Crescent cousins of the bride; Mrs. A. Deltoff and her son-in-law and daughter, Mr. and Mrs. S. Posner, all of 5 Euphrasia Drive.

Mr. and Mrs. Joseph Ender, 64 Bellevue Avenue, were in Montreal, Que., for the marriage of Miss Goldie Libman, daughter of Mr. and Mrs. David Libman, 380 Edward Charles Avenue, to Sheldon Hershon, son of Mr. and Mrs. H. Hershon, 4575 Hutchison Street, on December 6, at the Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue.

Dr. and Mrs. Allan Reid, 20 Poyntz Avenue, entertained at a cocktail party prior to the Toronto Women's ORT membership dance, Mr. and Mrs. S. Dubins, Mr. and Mrs. A. C. Finkelstein, Mr. and Mrs. Leon Bernstein, Mr. and Mrs. Cecil Rotenberg, Mr. and Mrs. Nathan Levine, Mr. and Mrs. Leon King, and Mr. and Mrs. Morris Carrady.

Miss Ruby Feldman, daughter of Mr. and Mrs. J. Feldman, 230 Armour Boulevard, whose approaching marriage to Joseph Gornbein, son of Mr. and Mrs. David Gornbein, of Buffalo, N.Y., takes place on December 20, at the Murray House, was guest of honour at tea, given by Mrs. Leonard Sinclair and Miss Rose Shulman, sister and aunt of the bride-elect, at the former's home, 58 Bunty Lane; and at showers given in Buffalo, N. Y., by: Mesdames David Gornbein, mother of the groom-to-be; Louis Gornbein, and Milton Gornbein, his sisters-in-law; Mesdames Edward Schreiber and Harold Harowitz, his sisters; Mesdames M. Cohn, cousin of the groom-to-be; Charles Platt, aunt of the bride-elect; Lawrence Platt, cousin of the bride-elect; and Irwin Goodman, cousin of the bride-elect.

Mr. and Mrs. Harry Fromstein, 177 Cocksfield Avenue, celebrated their nineteenth wedding anniversary at a surprise party at their home, given by Mrs. Fromstein's father, Isaac Blumenfield. Mrs. Fromstein wore a black silk sheath dress, with a bengaline cummerbund. The guests of honour were presented with a portrait of Mrs. Fromstein, painted by Mrs. Philip Bloomfield, her sister-in-law. The table was adorned with a large anniversary cake, candelabra, and a floral centerpiece. Present were: Sharon and Elaine Fromstein, their daughters; Mr. and Mrs. Philip Bloomfield, brother and sister-in-law; Mr. and Mrs. H. White, uncle and aunt; Mr. and Mrs. P. White, Mr. and Mrs. M. White, Mrs. H. Zener, cousins; Mr. and Mrs. M. Brown, Charles Broudy, Mr. and Mrs. H. Mosoff; Mr. and Mrs. H. Nash; Y. and Jerry Sher; and William Weiner.

Miss Jerri Sherr, daughter of Mrs. Y. Sherr, 59 Vinci Crescent, and the fiancee of William Weiner, son of Mr. and Mrs. S. Weiner, Saranac Boulevard, was guest of honour at a miscellaneous shower at the home of Mrs. H. Fromstein, 177 Cocksfield Avenue. The other hostesses were: Mesdames P. Bloomfield, E. Giller, E. Mitchell, and Miss Esther Ginsberg, assisted by Mrs. A. Goldman and Misses Sharon and Elaine Fromstein. Mrs. Fromstein wore a black, embroidered silk sheath; Mrs. Bloomfield, a black sheath, trimmed with grey on the V-shaped neckline, Mrs. Giller, a royal-blue sheath dress; Mrs. Mitchell, a sheath dress, with a mink collar; Miss Esther Ginsberg, a beige shantung sheath; Mrs. Goldman, a green wool sheath; Miss Sharon Fromstein, a two-piece green wool suit; and Miss Elaine Fromstein, a two-piece red and blue plaid suit. Mrs. Sherr wore a beige Chantilly lace sheath. Miss Jerri Sherr, the bride-to-be, wore a blue silk organza dress, styled with a bouffant skirt; and had a corsage of red roses. The table was decorated with a centerpiece of white and yellow chrysanthemums and had candelabra.

Miss Marilyn Jacobs, daughter of Mr. and Mrs. Joseph Jacobs, 64 Wembley Road, and the fiancee of Emil Meshberg, son of Mr. and Mrs. Morris Meshberg, of Bronx, N. Y., was guest of honour at a miscellaneous shower in the King David Room, of the Town House, for one hundred and ten guests. The hostesses were: Mrs. Henry Bliss, 402 Richview Avenue; Mrs. Stanley Allen, 1698A St. Clair Avenue, West, and Miss Maxine Jacobs, sister of the bride-elect. Mrs. Jacobs, the mother of the bride-to-be, wore a pink linen suit, which had a shawl collar on the jacket. Mrs. Bliss wore a black wool sheath dress, with a square neckline; Mrs. Allen wore a winter-white satin dress, with a broad neckline; Miss Maxine Jacobs wore a navy-blue, linen, sheath dress; with a shawl collar, and white trimming. Miss Marilyn Jacobs, the bride-elect, wore a berry-red, silk-crepe dress; fashioned with a wide neckline, which shaped to a low, square neckline at the back, with a large bow over the left shoulder; and it had a draped sheath skirt; and was worn with a corsage of white Tea roses. Seated at the head table with them was Mrs. Paul Gastman, daughter of Mrs. Henry Bliss. The head table held a centerpiece of pink and red flowers; and had pink candelabra, on a pink table cloth.

Sheldon, son of Mr. and Mrs. M. Silver, 8 Vinci Crescent, was called to the Reading of the Law in celebration of his bar-mitzvah, at Beth Tzedec Synagogue. He is

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the brother of Louis Silver, 42 Glen Cedar Road. A Kiddush luncheon was served. The following evening at Shaarei Tefillah Synagogue a dinner was given. Mrs. Silver wore a silver-blue brocade, beaded sheath gown, appliqued with sequins and seed-pearl-beads on the bodice, with a leaf pattern neckline; panels in the back; and roses at the waistline. She had an orchid corsage. Mrs. Louis Silver, sister-in-law of Sheldon, wore a two-piece gown of black skirt and brocaded top; and her corsage was of red roses. Seated at the head table with the above family members were: Mr. and Mrs. H. Pascla, Mr. and Mrs. Sydney Rosenberg, Mr. and Mrs. J. Pascla, and Mrs. S. Dean; all uncles and aunts. The head table was adorned with candelabra, blue candles, and three arrangements of multi-coloured fall flowers on a blue cloth. Louis Silver asked the blessing over the challah. Those who lit candles with the family members were: Mr. and Mrs. H. Glassman, Mr. and Mrs. D. Shapiro, Mr. and Mrs. M. Vesa and Sharon; Ellen and Sheldon Silverberg, Edward and Marvin Pascla, Edward and Stanley Rosenberg, David, Deborah, Joseph, and Hershy Silver, and Stephen Levine. Here for the occasion were: Mr. and Mrs. M. Singer, of Montreal, Que.; Mr. and Mrs. A. Mazil and Samuel, Sharon, and Max, of Buffalo, N.Y.; and Mrs. M. Morrey, of Ottawa, Ont.

# BIRTHS

Born, to Mr. and Mrs. Morris Koza (nee Hinda Abrams), 45 Groveland Crescent, on December 6, at New Mount Sinai Hospital, twin sons, Coleman Leon and Larry Jay; brothers of Jeffrey, aged five years; and Cheryl, seven; grandsons of Mr. and Mrs. J. Abrams, 888 Avenue Road; and of Mr. and Mrs. Samuel Koza, of Hamilton, Ont.; great-grandsons of David Korman, 2515 Bathurst Street.

Born, to Dr. and Mrs. Jacob Seeman (nee Esther Katz), 35 Wasdale Crescent, on November 29, at the New Mount Sinai Hospital, a daughter, Sarah Lee (Susan); granddaughter of Mr. and Mrs. M. H. Katz, of Haifa, Israel.

Born, to Mr. and Mrs. Marvin Meretsky (nee Betty Handelman), 23 Redmount Road, on November 22, at New Mount Sinai Hospital, a daughter, Joanne; sister of Jeffrey, aged two years; granddaughter of Mrs. Sylvia Meretsky, 1660 Bathurst Street; and of Mr. and Mrs. A. Handelman, 632 Woburn Avenue; great-granddaughter of Isaac Handelman, of the Jewish Home for the Aged.

Born, to Mr. and Mrs. Mervyn Cohen (nee Rosemary Frankel), 215 Brighton Avenue, on November 19, at New Mount Sinai Hospital, a son, Eric Michael; brother of Cheryl, aged four and one-half years; and Matthew, three; grandson of Mr. and Mrs. Simon Frankel, Cocksfield Avenue; and of Mr. and Mrs. Leonard Cohen, 30 Saranac Boulevard; great-grandson of J. Eisikowitch, Cocksfield Avenue.

Born, to Mr. and Mrs. Sheldon Wolfe (nee Charlotte Cohen), 11 Whittaker Crescent, on December 4, at Toronto General Hospital, a son, Donald Russell; brother of John Howard, aged two years; grandson of Mr. and Mrs. Solly Cohen, 66 Whitmore Avenue; and of Mrs. Ann Wolfe, 527 Arlington Avenue; great-grandson of Mrs. Mary Sheinman, 52 Augusta Avenue.

Born, to Mr. and Mrs. Shelley Mandel (nee Ida Hollend), 262 Maxwell Street, on November 22, at New Mount Sinai Hospital, a son, Sanford Howard; brother of Shelley, aged four and one-half years; and of Marcia, two; grandson of Mr. and Mrs. M. Hollend, of Peterborough, Ont.; and of Mr. and Mrs. F. Lees, of Hamilton, Ont.; great-grandson of Mrs. R. Morris, 1652 Bathurst Street.

Born, to Mr. and Mrs. Ben Gottfried (nee Lily Mandel), 221 Yarmouth Road, on December 5, at New Mount Sinai Hospital, a daughter, Ava Sara; sister of Debra Ann, aged four years; and of Stephen Jeffrey, thirteen months; granddaughter of Mrs. Jenny Mandel, 221 Yarmouth Road; and of Mrs. Rose Gottfried, 71 Cecil Street.

Born, to Mr. and Mrs. H. D. Bernhard (nee June Tarshis), 148 Glenrose Avenue, on December 9, at New Mount Sinai Hospital, a daughter, Barbara Joan; sister of Ella, aged four years; and of Susan, two; granddaughter of Mr. and Mrs. J. E. Tarshis, 10 Benvenuto Place; and of Mr. and Mrs. Paul Bernhard, of Santiago, Chile.

Born, to Mr. and Mrs. Louis D. Silver (nee Doreen Silver), 42 Glen Cedar Road, on December 4, at New Mount Sinai Hospital, a son; Hartley Markham; grandson of Mr. and Mrs. Harry Siler, 42 Glen Cedar Road; and of Mr. and Mrs. Myer Silver, 8 Vinci Crescent.

Born, to Mr. and Mrs. Bernard Tenenhouse (nee Libby Geller), 129 Indian Road, Kingston, Ont., on December 4, at the Kingston General Hospital, a daughter, Debby Elaine; granddaughter of L. Tenenhouse, of Montreal, Que., and the late Mrs. Dina Tenenhouse; and of Mr. and Mrs. J. Geller, 269 Indian Road, Kingston.

Born, to Mr. and Mrs. Lionel Ginsler (nee Eleanor Schwab), 33 Green Valley Road, on December 1, at Toronto General Hospital, a daughter, Holly Maralee; sister of Mindy, aged five and one-half years; and of Dale, three and one-half; granddaughter of Mr. and Mrs. H. Ginsler, 8 Glen Edith Drive; and of Dr. and Mrs. J. Schwab, 15 Green Valley Road.

Born, to Mr. and Mrs. Gordon Pomerantz (nee Rita Litvack), 126 Geneva Street, St. Catharines, Ont., on December 10, at General Hospital, a daughter, Miriam Harra; sister of Dale, aged five and one-half years, and of Jill, three and one-half; granddaughter of Mr. and Mrs. Jack Litvack, 310 Robert Street; and of Mrs. Alta Pomerantz, of St. Catharines, Ont.

Born, to Mr. and Mrs. Barney Daiter (nee Marilyn Stern), 126 Huron Street, on December 6, at New Mount Sinai Hospital, a son, Gary Stephen; brother of twins, Susan and Robin, aged twenty-five months; grandson of Mr. and Mrs. Harry Daiter, 64 Kensington Avenue; and of Mr. and Mrs. Morris Stern, 126 Huron Street.

Born, to Mr. and Mrs. Jack Goldstein (nee Marion Gelfond), 3890 Bathurst Street, on December 7, at New Mount Sinai Hospital, a daughter, Cheryl Ellyn; first granddaughter of Mr. and Mrs. Alex Goldstein, 389 Brock Avenue; and of Mr. and Mrs. A. Gelfond, 20 Ross Street.

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# MARRIAGES

## PARTNOY-GLASS

The marriage of Miss Arlene Glass, daughter of Mr. and Mrs. Harry W. Glass, 598 Rushton Road, to Arnold Partnoy, son of Mr. and Mrs. Morris Partnoy, 576 Oakwood Avenue, was solemnized on Sunday, November 22, at five o'clock, at Torah Emeth Synagogue, by Rabbi David Ochs. The bride was given in marriage by her parents. She wore a long gown of white satin peau de soie, fashioned with a high neckline; long sleeves, pointed at the wrists; Empire waist; and chapel train. Her fingertip veil of illusion lace was caught to a jewelled crown; and she carried a cascade of carnations and pink roses centered with an orchid. Mrs. Ralph Glass, sister-in-law of the bride, was matron of honour, wearing a pale blue gown of lace; and had a rhinestone tiara. She carried a cascade of pink and blue chrysanthemums. Misses Joyce Glass, Frances Goldberg, Marlene Fein, and Mary Partnoy, were bridesmaids. Misses Diane Glass, niece of the bride; Phyllis Partnoy, niece of the groom; and Gloria Laufer were the junior bridesmaids; Susanne Glass, niece of the bride, was the flower girl. Each wore a gown of periwinkle-blue organza over taffeta. The bridesmaids wore rhinestone tiaras and carried cascades of pink chrysanthemums. The junior bridesmaids and flower girl had white velvet bandeaux and carried pink and blue chrysanthemums. David Partnoy, brother of the groom, was best man. The ushers were: Ralph Glass, Saul Glass, brothers of the bride; Fred Fein, Robert Usher, and Howard Partnoy, nephew of the groom. Standards of flowers arranged with greenery decorated the Synagogue. Mrs. H. W. Glass, mother of the bride, wore a pink and silver satin sheath; with a matching hat; and orchid-coloured wrist corsage. Mrs. Morris Partnoy, mother of the groom, wore a pink lace gown; with a matching hat; and orchid corsage. Mr. and Mrs. Arnold Partnoy spent their honeymoon at a resort in the Catskill Mountains. For travelling the bride wore a suit of robin's-egg blue, with a white hat. They will reside in Toronto.

## BERLIN-BRASS

The marriage of Miss Norma Brass, of Winnipeg, Man., daughter of the late Mr. and Mrs. Samuel Brass, to Donald Robert Berlin, son of Mr. and Mrs. Saul S. Berlin, 220 Lawrence Avenue East, took place at Temple Sinai, on Thursday, November 26, at six o'clock, with Rabbi Jordan Pearlson officiating. The bride was given in marriage by her brother, Morris Brass. She was gowned in white lace over peau de soie, styled with a fitted bodice three-quarter-length sleeves and bouffant cocktail-length skirt. A tiara of seed-pearls and rhinestones held a shoulder-length veil. She carried a white prayer book, adorned with white orchids. Mrs. Bernard Gotfried, of Winnipeg, Man., sister of the bride, was matron of honour. She wore a blue sheath gown; with a headdress fashioned of matching blue feathers; and carried a bouquet of pink roses. Miss Marion Berlin, sister of the groom, was maid of honour, wearing a gown of pale blue organza, with matching headdress; and carried a bouquet of pink roses. Paul Hellen was best man. Organ music was played during the ceremony by Ray Jessel. A dinner and reception followed at the Rose Room of the Park Plaza Hotel, where the table adornment was of pink roses, and candelabra. Mrs. Saul S. Berlin, mother of the groom, wore a bronze toned, embroidered, peau de soie, sheath gown; with a matching floral hat; and a corsage of bronze-toned roses. Mr. and Mrs. Donald Berlin spent their honeymoon in Niagara Falls. For travelling, the bride wore an American Beauty-red winter suit, trimmed in mink; with a matching hat and a corsage of orchids. They will take up residence at 874 Ludlow Avenue, Cincinnati, Ohio,

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where Mr. Berlin is a rabbinical student at Hebrew Union College. Here for the marriage were: Dr. Samuel Riven, uncle of the groom, of Nashville, Tenn.; Mrs. A. Goldenberg, and Mr. and Mrs. Harry Fineman, Montreal, Que.; Mr. and Mrs. A. Brass, Mr. and Mrs. I. Brass, brothers and sisters-in-law of the bride; and Mrs. Bernard Gotfried, sister of the bride; all of Winnipeg, Man.

## APPROACHING MARRIAGES

Mr. and Mrs. Benjamin Devore, of St. Catharine's, Ontario, announce the approaching marriage of their daughter, Miss Fay Devore, to Myron Sidenberg, son of Mr. and Mrs. Jerry Sidenberg, 57 Fairleigh Crescent, Toronto. The wedding will take place here at half-past five o'clock, on Sunday, December 20, at Beth David Synagogue, with Rabbi A. Pappenheim officiating, assisted by Rabbi David Monson.

Mr. and Mrs. Hyman Benjamin Gary, 10 Ridge Hill Drive, announce the approaching marriage of their daughter, Miss Juanita Nancy Gary, to Howard Glazer, son of Mr. and Mrs. Harry Glazer, 837 Ossington Avenue. The marriage will take place on Tuesday, December 29, at Beth Sholom Synagogue, with Rabbi David Monson, officiating, assisted by Rabbi Bernard Rosensweig.

Mr. and Mrs. Oscar Shainhouse, 94 Ridge Hill Drive, announce the approaching marriage of their daughter, Miss Syrelle Shainhouse, to Stanley Bernstein, son of Mrs. Jean Bernstein, 105 Whitmore Avenue, and the late Louis A. Bernstein. The marriage will take place on Tuesday, January 5, at half past five o'clock, in Beth Tzedec Synagogue.

Mr. and Mrs. Harold Chaplin, 2515 Bathurst Street, announce the approaching marriage of their daughter, Miss Susan Chaplin, to Sheldon Taerk, son of Mr. and Mrs. Morris Taerk, 326 Richview Avenue. The wedding will take place on Thursday, January 7, at seven o'clock, at Holy Blossom Temple, with Rabbi Abraham L. Feinberg officiating.

Mr. and Mrs. J. Feldman, 230 Armour Boulevard, announce the approaching marriage of their daughter, Miss Ruby Feldman, to Joseph Gornbien, son of Mr. and Mrs. D. Gornbein, of Buffalo, N.Y. The wedding will take place at Murray House, on December 20, at half past five o'clock, with Rabbi B. Hauer officiating.

Mr. and Mrs. Harry Mandel, 19 Northmount Avenue, announce the approaching marriage of their daughter, Miss Florence Mandel, to Harvey Capp, son of Mr. and Mrs. Harry Capp, 163 Marlee Avenue. The marriage will take place on December 20, at Adath Israel Synagogue, at five o'clock, with Rabbi Erwin Schild officiating.

## BAR-MITZVAHS

Theodore Bellinger, son of Mr. and Mrs. Jack Bellinger, 16 Corwin Crescent, will be called to the Reading of the Law in celebration of his bar-mitzvah, on December 26, at Beth David Synagogue. He is the brother of Miss Diane Bellinger; grandson of Mr. and Mrs. I. Goodman, 79 Rosebury Road; and of Harry Bellinger, 74 Spadina Road. Kiddush will be observed. A dinner will be given on Monday, December 28, at Beth Sholom Synagogue.

Stanley, son of Mr. and Mrs. Samuel Paul, 8 Granite Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on January 2, at Beth David Synagogue. He is the brother of Miss Sandra Paul; and Renee, fifteen; grandson of Mr. and Mrs. Max Kirshblatt, Jewish Home For The Aged. A Kiddush luncheon will be served. A dinner will be given the next evening at their home.

Charles, son of Mr. and Mrs. Charles Dennis, 17 Glen Cedar Road, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 19, at Shaarei Shomayim Synagogue. He is the brother of Macey and Michael; grandson of Myer Desenhouse, 159 Clanton Park; and of John Eisikowitch, 80 Cocksfield Avenue.

Jeffrey Howard, son of Mr. and Mrs. Leonard Bernstein, 238 Glenholme Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on January 2, at Shaarei Shomayim Synagogue. He is the brother of Deborah and Michael; grandson of Mr. and Mrs. Max Bernstein, 2 Replin Road.

## DEATHS

Isadore Stulberg, 2525 Bathurst Street, died on Saturday, November 21, at Baycrest Hospital, at the age of sixty-six years. He is survived by his wife, Mrs. Anne (Singer) Stulberg; two daughters: Mrs. M. Fidler (Trudy), 216 Glenayr Road; and Mrs. G. Hershorn, of London, Ont.; six grandchildren: Carol, Adrienne, and Jonathan Fidler; Joan, Kenneth, and Gary Hershorn; four brothers: Laibish and Ben Stulberg, of Toronto; Joseph and Mac, of Detroit, Mich.; three sisters: Mrs. M. Greenberg (Sarah), and Mrs. W. Weisdorf (Rose), of Toronto; and Mrs. B. Nellman (Ethel), of Detroit, Mich. Funeral services took place at Beth Tzedec Synagogue. Rabbi Stuart E. Rosenberg officiated. Interment was at Beth Tzedec Memorial Park. Shiva was at the home of Mrs. M. Fidler, 216 Glenayr Road.

Jack Kahane, 121 Brighton Avenue, died on Thursday, November 26, at the New Mount Sinai Hospital, at the age of sixty-two years. He is survived by his wife, Mrs. Dinah Kahane; two sons: Harvey; Leonard, 771 Florens Avenue West; a sister, Madame Stoleru (Janette), of Paris, France; two brothers: Abraham, of Winnipeg, Man.; and Lazar, of Tel Aviv, Israel. Funeral services took place at Park Memorial Chapel. Rabbi David Monson officiated. Burial was at Mount Sinai Memorial Park. Shiva was at the home. Mr. Kahane was a member of the Young Men's Sick Benefit Society.

Mrs. Annie Kelman, 84 Tavistock Road, died on November 28, at the Branson Hospital. She is survived by her husband, Louis Kelman; three daughters: Mrs. Samuel Goldberg (Lilian), of New York; Mrs. E. Epstein (Eva), 84 Tavistock Road; and Mrs. Irwin E. Kates (Molly), 705 Oriole Parkway; four sons: Jack, 168 Betty Ann Drive; David, 108 Tavistock Road; Albert, 34 West Dale Drive; Harry, 340 Lonsdale Road; also by grandchildren; and great-grandchildren. Rabbi Jordan Pearlson officiated at funeral services from Temple Sinai. Shiva was at 168 Betty Ann Drive, the home of Mr. and Mrs. Jack Kelman.

Joseph Crangle, 83 Wembley Road, died at New Mount Sinai Hospital, on November 24, at the age of sixty years. He is survived by his wife, Mrs. Jenny Crangle; a son, Leslie, 255 St. Clement's Avenue; two grandchildren Garry and Larry Crangle; two brothers:

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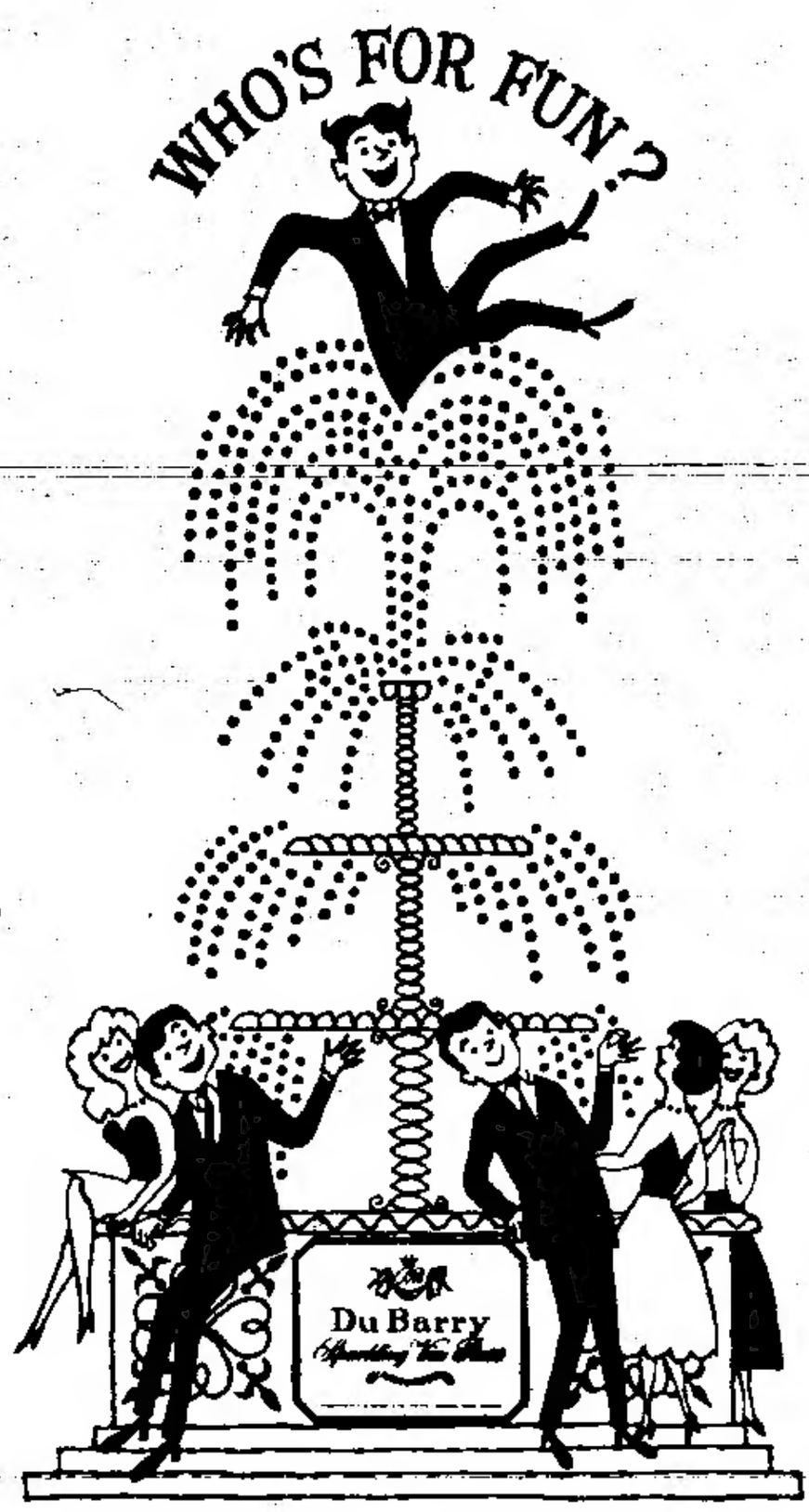


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Edward, 163 Kenwood Avenue; and Charles, of Vancouver, B.C. Rabbi A. L. Feinberg officiated at funeral services. Interment was at Holy Blossom Memorial Park. Shiva was at the home.

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Mrs. Rachel Kushner, 2 Malabar Place, died at the Scarboro General Hospital, on November 30, at the age of sixty-nine years. She is survived by her husband, Boris Kushner; a daughter, Mrs. A. Pearlstein (Elizabeth), 2 Malabar Place; a son, Arthur, of Vancouver, B.C.; three grandchildren: Debbie, Jeffrey, and Mark Pearlstein; a sister; Mrs. Joseph Abramson, of Montrock, Ont.; two brothers: Harry and Walter Croton, of Ansonville, Ont. Rabbi B. Hauer officiated at funeral services. Interment was at Kingston Road Cemetery, Scarboro. Shiva was at the home.

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Mrs. Grace Pape, 135 Humewood Drive, died on December 5, at Toronto General Hospital, at the age of forty-eight years. She is survived by her husband, Benjamin D. Pape; two daughters: Audrey; and Mrs. Philip Cowan (Carolyn), 835 Roselawn Avenue; a son, Arthur; two sisters: Mrs. Frank Goldberg (Bessie), 787 Spadina Road; and Miss Ida Clair Heller, 246 St. George Street. Rabbi Abraham L. Feinberg and Rabbi J. J. Eisen, officiated at funeral services. Interment was at Holy Blossom Memorial Park. Shiva was at home.

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Harry Landau, 61 York Downs Drive, died at New Mount Sinai Hospital, on December 7, at the age of seventy-years. He is survived by his wife, Mrs. Nettie Landau; three daughters: Mrs. Irving M. Saunders (Lula), 287 Glengrove Avenue West; Mrs. S. W. Snider (Anne), 561 Deloraine Avenue; Mrs. Thomas Wolfson (Betty), of Winnipeg, Man.; seven grandchildren: Esther, Lynda, and Fred Saunders; Helen and David Snider; Carol and Gary Wolfson; a brother, Phillip Landau, of New York; and a sister: Mrs. A. Rubin (Ethel), 508 Bathurst Street. Rabbi A. L. Feinberg and Rabbi J. J. Eisen officiated at funeral services. Interment was at Sunnyside Lodge Section of Mount Sinai Memorial Park Cemetery. Shiva was at the home.

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Joseph Vogel, 14 Croydon Road, died on Tuesday, December 1, at St. Joseph's Hospital. He is survived by his wife, Mrs. Mary Vogel; three sons: Harold Vogel, 10 Erica Avenue; Bernard Vogel, 11 Kainona Avenue; Sheldon Vogel; two sisters: Mrs. N. Chapman (Lilly), 93 Wenderley Drive; and Mrs. Fanny Forcht, 640 Roselawn Avenue; and three grandchildren: Jeffrey, Jill, and Marla, children of Mr. and Mrs. Harold Vogel. Funeral services took place from Adath Israel Synagogue, with Rabbi Erwin Schild officating. Burial was at Mount Sinai Cemetery. Shiva was at the home. Mr. Vogel was a member of Borochov Branch of the Farband Labour Zionist Organization.

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Moses Israel Handelman, 69 Garthdale Court, died at New Mount Sinai Hospital, on December 8, at the age of seventy-five years. He is survived by his wife, Mrs. Jennie Handelman; a son, Irving, 69 Garthdale Court and four grandchildren: Esther, Howard, Frances, and Riva Handelman. Rabbi M. Feinman officiated at funeral services at Park Memorial Chapel. Interment was at Mount Sinai Memorial Park. Shiva was at the home.

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## ENGAGEMENTS

Mr. and Mrs. Max Backstein, 531 Fairlawn Avenue, announce the engagement of their daughter, Miss Sharon Backstein, to Dr. Harold Marcus, son of Mr. and Mrs. Philip Marcus, 47 Heath Street East. The marriage will take place on September 4, 1960, at Beth David Synagogue.

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Mr. and Mrs. Charles Goodman, 61 Kenwood Avenue, announce the engagement of their daughter, Miss Rose Goodman, to Bernard Weinberg, son of Mr. and Mrs. Jack Weinberg, 919 Shaw Street. The marriage will take place on Sunday, May 15, at Murray House.

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Mr. and Mrs. Alexander Sherman, 274 Betty Ann Drive, announce the engagement of their daughter, Miss Gloria Lucille Sherman, to Lewis Lightstone, son of Mr. and Mrs. Ernest Manuel Lightstone, 243 Wychwood Avenue.

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# TORONTO MEETINGS

### • HADASSAH •

Israel Bond luncheon, at the Beth Tzedec Synagogue, honoured Mrs. Arthur Lourie, wife of the Israeli ambassador to Canada, the Honourable Arthur Lourie, who has been named ambassador to England. Dr. Ruth Gruber, author of books on Israel, and a special correspondent of the New York Herald Tribune, was guest speaker. Receiving before the luncheon with them, were: Mesdames John Devor, president of Hadassah; Alfred Freeman, chairman for Hadassah, State of Israel Bonds; and Irving Posluns, vice-chairman for Hadassah, State of Israel Bonds. All were at head table with: Mesdames Wilferd Gordon, chairman of all women's divisions, State of Israel Bonds; Mark A. Levy, national Bond chairman; Sidney Wise, Allen Small, vice-presidents of Hadassah; Morris Zweig, immediate past Bond chairman; Morris Kaufman, immediate past sponsor Bonds chairman; M. A. Lavine, past chairman, Hadassah, State of Israel Bonds; Morris Rosenberg, executive director, women's division, Bonds; also: Arthur Minden, chairman, State of Israel Bonds and Dr. Aaron Kahan, executive director of Toronto State of Israel Bonds. Each chapter of Hadassah was represented at luncheon when the hostesses were: Mesdames Nathan Shafron, Herbert Fruitman, Isadore Cass, Milton Shier, Alfred Caplan, Samuel Shatz, Sheldon Kert, Joseph Berstein, Mark Hillman, Albert Libman, Harry Donin, Julius Nestel, Albert Salutin, Charles Coblens, William Gordon, Norman Solomon, S. J. Nusbaum, Louis Track, William Wolfish, Samuel Shapiro, S. Ross, Murray Auerback, Louis Rapp, Joseph Kleinstein, Fred Shapiro, Harry Eisen, Jennie Jacob, Jacob Hurvitz, Benjamin Winbaum, Morris Rubenstein, Percy Litowitz, Benjamin Wortsman, Wolfe Goldberg, Murray Walderman. Miss Yaffa Yarkoni, Israeli recording star, sang at the luncheon, for the first time in Toronto.

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### • AGUDATH ISRAEL •

Ladies Auxiliary tea was at the home of Mrs. S. Kochberg, 494 Glengarry Avenue, president. The conveners were: Mesdames L. Nyman, H. Weinberg, G. Weinrob, L. Brown. Receiving the guests were: Mrs. L. Nyman and Mrs. A. Kramer. Mesdames L. Keyfetz, S. Kochberg, S. Sagulsky, A. Kramer, B. Wiskin, N. Yaffey, S. Kochberg, L. Nyman poured the tea.

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### • BETH EMETH •

Synagogue, Rabbi Joseph Kelman: Chanukah party and amateur show for children will be held on Sunday, December 27, at 10.30 a.m., at the Synagogue. The convener is Mrs. N. Shapiro, ME. 3-0604.

Adult education chairman, Mrs. J. Kelman, organized "Book of the Lunch", meetings, for the second Wednesday of each month. At the first meeting, Rabbi Kelman reviewed the book "The Last Angry Man", by Gerald Green. The New Year's Eve supper dance, sponsored by the Brotherhood, is at the Synagogue; for tickets and information, call Samuel Mizel, ME. 3-8967; Edward Goldberg, ME. 3-8506; Cecil Green, ME. 3-2662; and Jack Goldstein, ME. 8-3890.

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### • HOLY BLOSSOM TEMPLE

"Bond With Israel" dinner and dance, held in the Crystal Ballroom, of the King Edward Hotel, honoured D. Lou Harris, vice-chairman, Holy Blossom Temple, and national chairman, State of Israel Bonds. The guest speaker was Rabbi Arthur J. Lelyveld, of Fairmount Temple, in Cleveland, Ohio. The committee of hosts was Morley J. Pape, chairman; and Mr. and Mrs. Gabriel Alter, Mr. and Mrs. George Altman, Mr. and Mrs. William Anshan, Mr. and Mrs. Samuel Bacher, Mr. and Mrs. Harry L. Baker, Mr. and Mrs. Fred H. Bookman, Mr. and Mrs. Norman Borins, Mr. and Mrs. Myer D. Brody, Mr. and Mrs. Tom Brown, Mr. and Mrs. Harold Chaplin, Dr. and Mrs. Joshua J. Chesnie, Mr. and Mrs. Sydney Cole, Mr. and Mrs. Morris Cooper, Mr. and Mrs. Norman Cowan, Mr. and Mrs. Harold Emsig, Mr. and Mrs. Earl Farber, Mr. and Mrs. Howard Fisher, Mr. and Mrs. Harry Frankel, Mr. and Mrs. Al-

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bert Geller, Mr. and Mrs. M. R. Gilmore, Mr. and Mrs. Norman Grant, Mr. and Mrs. Saul Greenwood, Mr. and Mrs. Jacob Kaplan, Mr. and Mrs. Gerald I. King, Mr. and Mrs. Daniel Krangle, Mr. and Mrs. John A. Landsberg, Mr. and Mrs. Bora Laskin, Dr. and Mrs. Harold Leslie, Mr. and Mrs. Sidney Lipman, Mr. and Mrs. Richard Lorie, Mr. and Mrs. Jay J. Marin, Mr. and Mrs. Elliott Marrus, Mr. and Mrs. Joseph Mayles, Mr. and Mrs. Louis Mendelson, Mr. and Mrs. Arthur Minden, Mr. and Mrs. Abbey Muter, Mr. and Mrs. Jerrold S. Newman, Mr. and Mrs. Jule Newman, Mr. and Mrs. Oscar Newman, Mr. and Mrs. Harry Pachter, Mr. and Mrs. Leon Pape, Mr. and Mrs. Louis Papernick, Mr. and Mrs. Robert Patton, Mr. and Mrs. Albert Perly, Dr. and Mrs. Jack Pollack, Mr. and Mrs. Louis Posen, Mr. and Mrs. Ben Rosenberg, Mr. and Mrs. Marvin Rothschild, Mr. and Mrs. Albert Salutin, Mr. and Mrs. Charles Sanders, Mr. and Mrs. Sidney S. Schipper, Mr. and Mrs. Nathan Sherwin, Mr. and Mrs. J. John Shulman, Mr. and Mrs. Samuel Spencer, Mr. and Mrs. Irving Sussman, Mr. and Mrs. Calvin K. Swartz, Dr. and Mrs. Abraham A. Track, Mr. and Mrs. Isadore B. Weinstein, Mr. and Mrs. Leon Weinstein, Mr. and Mrs. Maurice J. Weinstein, Mr. and Mrs. Raphael D. Wolfe, Mr. and Mrs. Morris Zweig, Mrs. M. A. Lavine, and Joseph B. Danson, Murray Field, and Lionel Lester.

### ● SHAAREI SHOMAYIM ●

Sisterhood Chanukah meeting in the social hall, had as chairman, the president, Mrs. A. Waldman. Mrs. S. Solish and Mrs. G. Alexanderoff greeted the guests. Rabbi and Mrs. Walter Wurzburger, and Mrs. N. Adler, were at the head table. Mrs. Wurzburger spoke on Chanukah. The holiday program was introduced by Mrs. E. Fleishman, first vice-president; with the Shaarei Shomayim Glee Club, leadership of Mrs. H. Coit. Guests of honour were ladies from the Jewish Home for the Aged, who were presented with Chanukah gifts.

### ● KEREN HATARBUT ●

Adult Hebrew classes met at the home of Mrs. M. Smolack, 97 Ridge Hill Drive. Plans were made for a Chanukah party at 9 p.m., on December 22, at Temple Sinai. Students will participate in an informal programme of skits, songs, and dances. Every one interested in adult Hebrew studies is invited. In charge of arrangements are: Mesdames S. Salutin, W. Fienberg, B. Ehrenworth, M. Israelson, P. Dolgoff, H. Silverstein, M. Smolack, Joseph Klinger.

### ● NATIONAL COUNCIL ●

of Jewish Women of Canada, Toronto Section, Chanukah party was at the Y.M.-Y.M.H.A., with special guests being the "Y" Good Age Club, and Council's Good Age Club. Musical was by the Holy Blossom Temple Singers, direction of Gordon Kushner; and Sholom Aleichem readings by Morley Pape. Seated at the head table were: Mr. and Mrs. M. Cohen, Mr. and Mrs. J. Blugerman, Mr. and Mrs. S. Goldenthal, B. Ellison and Mesdames Samuel H. Baker, Joseph Gordon, Abe Levine, H. H. Thompson, M. Tanenbaum, J. Newmar, M. Stocker, W. Gold and R. Milchin.

### ● SHAAREI SHOMAYIM ●

Synagogue, Walter S. Wurzburger, Rabbi: Officers are: Saul Sigler, president; John D. Fienberg, Nathan Lieberman, Samuel Stambler, Maurice Alexandroff, Louis Eisen, Joseph Fleischmann; board of governors: Charles Anthony, Benjamin Barth, Jack D. Basser, Al. G. Brown, Harry Donin, Benjamin Freedman, Harry Garfinkel, Meyer W. Gasner, Philip Gilburt; Mrs. L. Goldenberg, Morris G. Goldenberg, Irving Green, P. S. Greenstein, Meyer Harris, Bernard Hattin, Benjamin Kaminker, I. Caplan, Samuel Kanarick, Harry W. Kay, Joseph Kofman, Jacob Kosoy, Samuel Mandel, Murray Midanik, Dr. M. M. Mink, Philip Moscoe, Louis N. Nadler, David E. Newman, Bernard Noyek, Leon Panzer, Morris Prousky, Samuel J. Sable, Samuel Salem, David Satok, Victor Sefton, Morris Shankman, Julius A. Shapiro, Leonard R. Shapiro, Louis Shiffman, Arthur Silverstein, Daniel Sloven, E. Solish; Mrs. A. Waldman, Ted Waldman, Israel Weinberg, Samuel Verman, Jack E. Young and Louis J. Zuker.

### ● HEBREW FREE SCHOOL ●

Women's Auxiliary will hold their annual Chanukah luncheon at the North Bathurst Talmud Torah, at 1 p.m., December 30. Mrs. O. Rosenfeld is president.


The Canadian Jewish Review

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# THE CANADA FAIR EMPLOYMENT PRACTICES ACT PROHIBITS DISCRIMINATION IN EMPLOYMENT

THE PURPOSE OF THE ACT is to protect workers against discrimination in employment and in trade union membership on the grounds of RACE, RELIGION, COLOUR or NATIONAL ORIGIN.

THE ACT APPLIES TO employers in works or undertakings under federal jurisdiction and to trade unions representing persons employed therein. These undertakings include shipping, navigation, railways, canals, telegraphs, aerodromes, airlines, federal crown corporations, banking, radio and television broadcasting, as well as works or undertakings that have been declared to be for the general advantage of Canada, or are outside the exclusive jurisdiction of the provincial legislatures.

THE ACT FORBIDS an employer to refuse to employ a person or to discriminate against an employee because of his RACE, RELIGION, COLOUR, or NATIONAL ORIGIN. An employer is also forbidden to use an employment agency which practices such discrimination, or to publish employment advertising which is discriminatory, or to use discriminatory questions, written or oral, in connection with applications for employment.

THE ACT ALSO FORBIDS discriminatory action by trade unions in regard to union membership or employment on the grounds of RACE, RELIGION, COLOUR or NATIONAL ORIGIN.

ANY PERSON MAKING A COMPLAINT under the provisions of the Act, or giving evidence or assistance in proceedings under the Act, is protected from any retaliatory action that may be taken against him.

COMPLAINTS under the Act should be made in writing to the Director of Industrial Relations, Department of Labour, Ottawa. The Department will undertake an immediate investigation with a view to the settlement of the complaint.

**MICHAEL STARR**
**Minister**

**A. H. BROWN**
**Deputy Minister**